



The Theogony

XVII 0 18

T H E

W O R K S

O F

*H E S I O D*

Translated from the G R E E K.

By Mr. *C O O K E*.

156 G. 151.

L O N D O N

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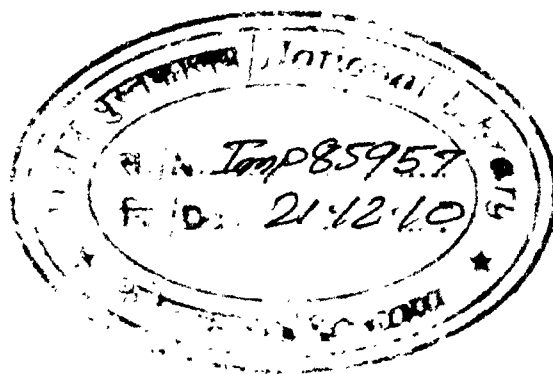
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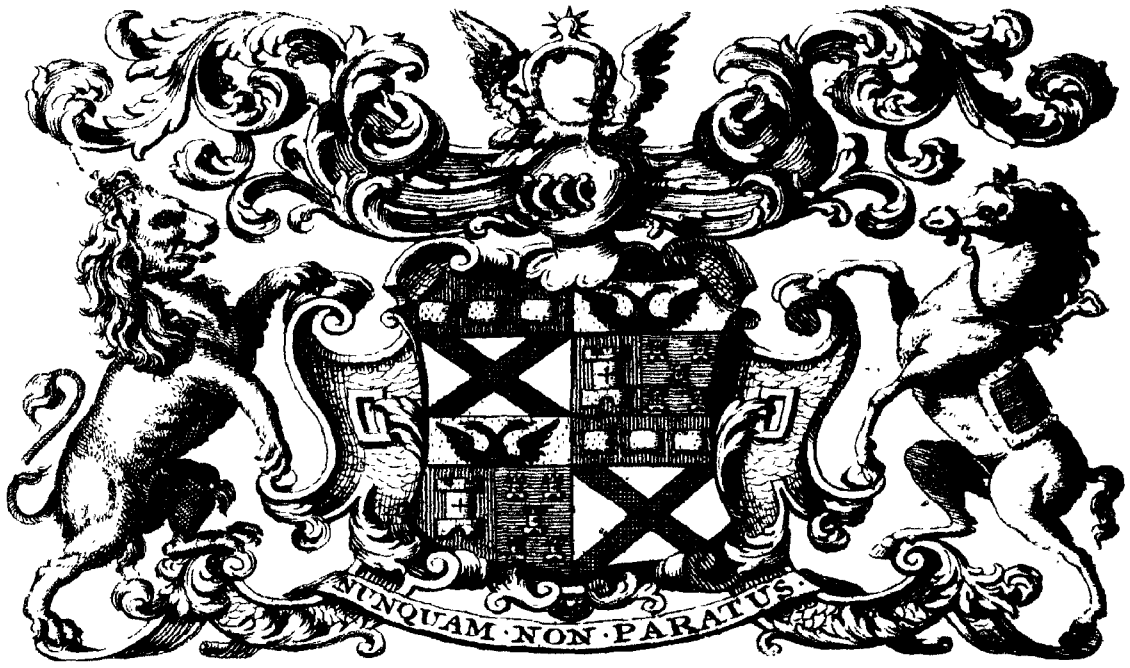


THE  
WORKS  
OF  
*HESIOD*

VOL. II.







To the Right Honourable

L O R D   G E O R G E  
J O H N S T O N.

My LORD,



THE Reverence I bear  
to the Memory of  
your late Grandfather,  
with whom I had the  
Honour to be particularly ac-  
quainted,

quainted, and the Obligations I have received from the incomparable Lady your Mother, would make it a Duty in Me to continue my Regard to their Heir; but stronger than those are the Motives of this Address: since I have had the Happyness to know you, which has been as long as you have been capable of distinguishing Persons, I have often discovered Something in you that surpasses your Years, and which gives fair Promises of an early great Man; this has converted  
what

what would otherwise be but Gratitude to them to a real Esteem for yourself. Proceed, my Lord, to make glad the Heart of an indulgent Mother with your daily Progress in Learning, Wisdom, and Virtue. Your Friends, in their different Spheres, are all solicitous to form you; and among them permit Me to offer my Tribute which may be no small Means to the bringing you more readily to an Understanding of the Classics; for on the Theology of the most antient  
*Greeks,*



*Greeks*, which is the Subject of the following Poem, much of succeeding Authors depends. Few are the Writers, either *Greek* or *Roman*, who have not made Use of the Fables of Antiquity; Historians have frequent Allusions to them; and they are sometimes the very Soul of Poetry: for these Reasons let me admonish you to become soon familiar with *Homer* and *Hesiod*, by Translations of them: you will perceive the Advantage in your future Studys, nor will you repent of it when  
you

you read the great Originals. I have, in my Notes, spared no Pains to let you into the Nature of the *Theogony*, and to explain the Allegorys to you; and indeed I have been more elaborate for your Sake than I should otherwise have been. While I am paying my Respect to your Lordship, I would not be thought forgetful of your Brother, directing what I have here sayed at the same Time to him, but with some Difference, as to yourself. Go on, my Lord, to answer the great

## The DEDICATION.

Expectations your Friends have  
from you, and be your chief  
Ambition to deserve the Praise of  
all wise and good Men.

I am, my LORD,

*with the greatest Respect,  
and most sincere Affection,  
your most obedient,  
humble Servant,*

Thomas Cooke.

**THE**  
**THEOGONY.**

# The THEOGONY.

## The ARGUMENT.

*AFTER the Proposition, and Invocation, the Poet begins the Generation of the Gods. This Poem, besides the Genealogy of the Deitys and Heros, contains the Story of Heaven and the Conspiracy of his Wife and Sons against him, the Story of Styx and her Offsprings, of Saturn and his Sons, and of Prometheus and Pandora. Hence the Poet proceeds to relate the War of the Gods, which is the Subject of above three hundred Verses. The Reader is often relieved, from the narrative Part of the Theogony, with several beautiful Descriptions, and other poetical Embellishments.*

THE  
THEOGONY,  
OR THE  
GENERATION *of the* GODS.

**B**Egin, my Song, with the melodious Nine  
Of *Helicon* the spacious and divine;  
The *Muses* there, a lovely Choir, advance,  
With tender Feet, to form the skilful Dance,  
Now round the fable Font in Order move,  
Now round the Altar of *Saturnian Love*

Or.

Or, if the cooling Streams to bathe invite,

In Thee, *Permessus*, they awhile delight ;

Or now to *Hippocrene* resort the Fair,

10 Or, *Olmius*, to thy sacred Spring repair.

Veil'd in thick Air, they all the Night prolong,

In Praise of *Ægis*-bearing *Jove* the Song ;

And thou, O *Argive Juno*, golden shod,

Art join'd in Praises with thy Confort God ;

15 Thee, Goddess, with the azure Eyes, they sing,

*Minerva*, Daughter of the heav'nly King ;

The Sisters to *Apollo* tune their Voice ;

And, *Artemis*, to Thee whom Darts rejoice ;

And *Neptune* in the pious Hymn they sound,

20 Who quakes the Earth, and shakes the solid Ground ;

# *The* THEOGONY.

A Tribute they to *Mars* ~~the~~ *Mars* now;

*And Venus* charming with the bending Brow;

Nor *Hebe*, crown'd with gold, forget to praise;

Nor fair *Dione* in their holy Lays;

Nor thou, *Aurora*, nor the *Day's great Light*, 25

Remain unsung, nor the fair *Lamp of Night*;

To Thee, *Latona*, next the Numbers range;

*Japetus*, and *Saturn* wont to change,

They chant; Thee, *Ocean*, with an ample Breast,

They sing, and *Earth*, and *Night* in fable dress'd; 30

Nor cease the Virgins here the Strain divine;

They celebrate the whole immortal Line.

E'er while as they the Shepherd Swain behold

Feeding, beneath the sacred Mount his Folds

With



35 With Love of charming Song thus Breatht they first  
 There Me the heav'nly *Muses* first inspir'd;  
 There, when the Maids of *Jove* the Silence broke  
 To *Hesiod* thus, the Shepherd Swain, they spoke.

Shepherds attend, your Happyness who place  
 40 In Gluttony alone, the Swain's Disgrace;  
 Strict to your Duty in the Fields you keep,  
 There vigilant by Night to watch your Sheep;  
 Attend ye Swains on whom the *Muses* call,  
 Regard the Honour not bestow'd on all;  
 45 'Tis our to speak the Truth in Language plain,  
 Or give the Face of Truth to what we feign.

So spoke the Maids of *Jove*, the sacred Nine,  
 And pluck'd a Scepter from the Tree divine,

To

# *The* THEOGONY.

17

the Branch ~~gave~~ <sup>gave</sup> ~~with~~ Look serene,

irel Ensign, never fading green:

50

took the Gift with holy Raptures fir'd,

My Words flow sweeter, and my Soul's inspir'd;

Before my Eyes appears the various Scene

Of all that is to come, and what has been:

Me have the *Muses* chose, their Bard to grace,

55

To celebrate the blest'd immortal Race;

To them the Honours of my Verse belong,

To them I first and last devote the Song:

But where, O where, enchanted do I rove,

Or o'er the Rocks, or thro the vocal Grove!

Now with th' harmonious Nine begin, whose Voice

Makes their great Sire, olympian *joy*, rejoice,

The present, future, ~~and~~ the pass'd, they sing,  
Join'd in sweet Confort to delight their King;

65 Melodious and untir'd their Voices flow,  
*Olympus* echos, ever crown'd with Snow.

The heav'nly Songsters fill th æthereal Round,  
*Jove's* Palace laughs, and all the Courts resound  
Soft warbling endless with their Voice divine,

70 They celebrate the whole immortal Line :  
From *Earth*, and *Heav'n*, great Parents, first they trace  
The Progeny of Gods, a bounteous Race ;  
And then to *Jove* again returns the Song,  
Of all in Empire, and Command, most strong ;  
75 Whose Praises first and last their Bosom fire,  
Of Gods immortal, and of Men, the Sire :

Nor

# *The* THEOGONY

to the Son                      deny the Praise,

such as merit of their heav'nly Lays;

They sing the Giants of puissant Arm,

And with the wond'rous Tale their Father charm                      80

*Mnemosyne*, in the *Pierian* Grove,

The Scene of her Intrigue with mighty *Jove*.

The Empress of *Eleuther*, fertile Earth,

Brought to olympian *Jove* the *Muses* forth;

Bless'd Offsprings, happy Maids, whose powerful Art                      85

Can banish Cares, and ease the painful Heart.

Absent from Heaven, to quench his am'rous Flame,

Nine Nights the God of Gods compress'd the Dame.

Now thrice three Times the Moon concludes her Race,

And shews the Produce of the God's Embrace,                      90

# The THEOGONY.

Fair Daughters, Pledges of immortal *Love*,  
 In Number equal to the Nights of Love;  
 Blest'd Maids, by Harmony of Temper join'd;  
 And Verse, their only Care, employs their Mind.

95

The Virgin Songsters first beheld the Light

Near where *Olympus* rears his snowy Height;

Where to the Maids fair stately Domes ascend,

Whose Steps a constant beauteous Choir attend.

Not far from hence the *Graces* keep their Court,

100

And with the God of Love in Banquets sport;

Meanwhile the Nine their heav'nly Voices raise

To the immortal Powers, the Song of Praise;

They tune their Voices in a sacred Cause,

Their Theme the Manners of the Gods, and Laws.

When

# *The THEOGONY.*

21

to *Olympus*—~~by~~ pursue their Way,

105

warbling as they go the deathless Lay,

~~Meas'~~ring to *Jove*, with gentle Steps, the Ground,

The fable Earth returns the joyful Sound.

Great *Jove*, their Sire, who rules th' æthereal Plains,

Confirm'd in Powr, of Gods the Monarch reigns;

110

His Father *Saturn* hurl'd from his Command,

He grasps the Thunder with his conqu'ring Hand;

He gives the Bolts their Vigour as they fly,

And bids the red hot Light'ning pierce the Sky;

His Subject Deity~~s~~ obey his Nod,

115

All Honours flow from him of Gods the God;

From him the *Muses* sprung, no less their Sire,

Whose Attributes, the heav'nly Maids~~s~~ inspire

*Clio*

*Clio* begins the lovely tuneful Race,

120 *Melpomene* which, and *Euterpe*, grace,

*Terpsichore* all joyful in the Choir,

And *Erato* to Love whose Lays inspire,

To these *Thalia* and *Polymnia* join,

*Urania*, and *Calliope* divine,

125 The first, in Honour, of the tuneful Nine;

She the great Acts of virtuous Monarchs sings,

Companion only for the best of Kings.

Happy of Princes, foster Sons of *Jove*,

Whom at his Birth the Nine with Eyes of Love

130 Behold; to Honours they his Days design,

He first among the scepter'd Hands shall shine;

Him

Him they adorn with every Gen'ral Song,  
And soft Persuasion dwells upon his Tongue;  
To him, their Judge, the People turn their Eye,  
On him for Justice in their Cause rely, 135  
Reason alone his upright Judgement guides,  
He hears impartial, and for Truth decides;  
Thus he determines from a Sense profound,  
And of Contention heals the poy's'nous Wound.  
Wise Kings, when Subjects grow in Faction strong, 140  
First calm their Minds, and then redress their Wrong,  
By their good Counsels bid the Tumult cease,  
And sooth contending Partys into Peace;  
His Aid with dutious Rev'rence they implore,  
And as a God their virtuous Prince adore : 145

From



From whom the *Muses* love such Blessings flow

To them a righteous Prince the People owe.

From *Jove*, great Origin, all Monarchs spring,

From mighty *Jove* of Kings himself the King;

150 From the *Pierian* Maids, the heav'nly Nine,

And from *Apollo*, Sire of Verse divine,

Far shooting Deity whose Beams inspire,

The Poets spring, and all who strike the Lyre.

Bless'd whom with Eyes of Love the *Muses* view,

155 Sweet flow his Words, gentle as falling Dew.

Is there a Man by rising Woes oppress'd,

Who feels the Pangs of a distracted Breast,

Let but the Bard, who serves the Nine, rehearse

The Acts of Heroes pass'd, the Theme for Verse,

Or

# *The* THEOGONY

25

Or the Praise of Gods, who their Days 160

In endless Eate above, adorns the Lays,

The powerful Words administer Relief,

And from the wounded Mind expel the Grief;

Such are the Charms which to the Bard belong,

A Gift from Gods deriv'd, the Powr of Song. 165

Hail Maids celestial, Seed of Heav'n's great King,

Hear, nor unaided let the Poet sing,

Inspire a lovely Lay, harmonious Nine,

My Theme th' immortal Gods, a Race divine,

Of *Earth*, of *Heav'n* which Lamps of Light adorn, 170

And of old fable *Night*, great Parents, born,

And, after, nourish'd by the briny Main:

Hear Goddesses, and aid the ventrous Strain,

D

Say

Say whence the deathless Gods receiv'd their Birth,  
 175 And next relate the Origin of *Earth*,  
 Whence the wide Sea that spreads from Shore to Shore,  
 Whose Surges foam with Rage, and Billows roar,  
 Whence *River* which in various Channels flow,  
 And whence the Stars which light the World below,  
 180 And whence the wide Expanse of *Heav'n*, and whence  
 The Gods, to Mortals who their Good dispense,  
 Say how from them our Honours we receive,  
 And whence the Pow'r that they our Wants relieve,  
 How they arriv'd to the æthereal Plains,  
 185 And took Possession of the fair Domains:  
 With thee, olympian Maids, my Breast inspire,  
 And to the End support the sacred Fire,

In Order all from the Begining trace,

From the ~~first~~ Parents of the num'rous Race.

*Chaos*, of all the Origin, gave Birth

190

First to her Offspring the wide bosom'd *Earth*,

The Seat secure of all the Gods, who now

Possess *Olympus* ever cloath'd with ~~S~~now;

Th'Abodes of *Hell* from the same Fountain rise,

A gloomy Land that subterranean lyes;

195

And hence does *Love* his antient Lineage trace,

Excelling fair of all th' immortal Race,

At his Approach all Care is chas'd away,

Nor can the wisest Powr resist his Sway,

Nor Man, nor God, his mighty Force restrains,

200

Alike in ev'ry Breast the Godhead re~~i~~gns :

And *Erebus*, black Son, from *Chaos* came,  
 Born with his Sister *Night* a fable-Dame.

*Night* bore, the Produce of her am'rous Play  
 205 With *Erebus*, the Sky, and chearful Day.

*Earth* first an'Equal to herself in Fame  
 Brought forth, that covers all, the starry Frame,  
 The spacious *Heav'n*, of Gods the safe Domain,  
 Who live in endless Bliss, exempt from Pain;  
 210 From her the lofty *Hills*, and ev'ry *Grove*,  
 Where Nymphs inhabit, Goddeffes, and rove:  
 Without the mutual Joys of Love she bore  
 The barren *Sea*, whose whit'ning Billows roar.

At length the *Ocean*, with his Pools profound,  
 215 Whose whirling Streams pursue their rapid Round,

Of *Heav'n* and *Earth* is born; *Cæus* his Birth

From them ~~arise~~, and *Creus*, Sons of *Earth*;

*Hyperion*, and *Japhet*, Brothers, join :

*Thea*, and *Rhea*, of this antient Line

Descend; and *Themis* boasts the Source divine,

220

And thou *Mnemosyne*, and *Phæbe* crown'd

With Gold, and *Tethys* for her Charms renown'd :

To these successive wily *Saturn* came,

As Sire and Son in each a barb'rous Name.

Three Sons are sprung from *Heav'n* and *Earth's* [Embrace,

225

The *Cyclops* bold, in Heart a haughty Race;

*Brontes*, and *Æteropes*, and *Arges* brave,

Who to the Hands of *Jove* the Thunder gave;

They

They for almighty Powr did Light'ning frame,

230 All equal to the Gods themselves in name;

One Eye was plac'd, a large round Orb, and bright,

Amidst their Forehead to receive the Light.

Hence were they *Cyclops* call'd; great was their Skill,

Their Strength, and Vigour, to perform their Will.

235 The fruitful *Earth* by *Heav'n* conceiv'd again,

And for three mighty Sons the rending Pain

She suffer'd; *Cottus*, terrible to name,

*Gyges*, and *Briareus*, of equal Fame;

Conspicuous above the rest they shin'd,

240 Of Body strong, magnanimous of Mind;

Fifty large Heads their lusty Shoulders bore,

And, dang'rous to approach, Hands fifty more:

# *The* T H E O G O N Y.

31

Of all from *Heav'n*, their Sire, who took their Birth,

These were most dreadful of the Sons of *Earth*;

Their cruel Father, from their natal Hour, 245

With Hate pursued them, to his utmost Powr;

He from the parent Womb did all convey

Into some secret Cave remote from Day:

The Tyrant Father thus his Sens oppress'd,

And evil Meditations fill'd his Breast. 250

*Earth* deeply groan'd, and for her Sons confin'd,

And Vengeance for their Wrongs employ'd her Mind;

She yields black Iron from her fruitful Vein,

And of it forms an Instrument of Pain;

Then to her Children thus, the Silence broke, 255

Without Reserve she deeply fighing spoke.

My



- My Sons, descended from a Harb'rous Sire  
 Whose evil Acts our Breasts to Vengeance fire,  
 Attentive to my friendly Voice incline;  
 260 Th'Aggressor he, and to Revenge be thine.
- The bold Proposal they astonish'd hear,  
 Her Words possess'd them with a silent Fear;  
*Saturn*, at last, whom no Deceit can blind,  
 To her responsive thus declar'd his Mind.
- 265 Matron, for Us the throwing Pangs who bore,  
 Much we have suffer'd, but will bear no more;  
 If such as Fathers ought our will not be,  
 The Name of Father is no Ty to Me;  
 Patient of Wrongs if they th'Attempt decline,  
 270 Th'Aggressor he, all to Revenge be mine.

*Earth* greatly joy'd at what his Words reveal'd,  
 And in close Ambush him from all conceal'd;  
 Arm'd with the crooked Instrument she made,  
 She taught him to direct the sharp tooth'd Blade.  
 Great *Heav'n* approach'd beneath the Veil of *Night*, 275  
 Proposing from his Confort, *Earth*, Delight;  
 As in full Length the God extended lay,  
 No Fraud suspecting in his am'rous Play,  
 Out rush'd his Son, Comploter with his Wife,  
 His right Hand grasp'd the long, the fatal, Knife, } 280  
 His left the Channel of the Seed of Life, }  
 Which from the Roots the rough tooth'd Metal tore,  
 And bath'd his Fingers with his Father's Gore;

He throw'd behind the Source o' *Heaven's* Pain;  
 285 Nor fell the Ruins of the God ~~in~~ vain;  
 The fanguine Drops which from the Members fall  
 The fertile Earth receives, and drinks them all:  
 Hence, at the End of the revolving Year,  
 Sprung mighty *Giants*, powerful with the Spear,  
 290 Shining in Arms; the *Furys* took their Birth  
 Hence, and the *Wood-Nymphs* of the spacious Earth.  
*Saturn* the Parts divided from the Wound,  
 Spoils of his parent God, cast from the Ground  
 Into the Sea; long thro the watry Plain  
 295 They journey'd on the Surface of the Main:  
 Fruitful at length th' immortal Substance grows,  
 Whit'ning it foams, and in a Circle flows;

Behold a Nymph arise divinely fair,  
 Whom to *Cythera* first the Surges bear;  
 Hence is she borne safe o'er the Deeps profound 300  
 To *Cyprus*, water'd by the Waves around:  
 And here she walks endu'd with ev'ry Grace  
 To charm, the Goddess blooming in her Face;  
 Her Looks demand Respect; and where she goes  
 Beneath her tender Feet the Herbage blows; 305  
 And *Aphrodite*, from the Foam, her Name,  
 Among the Race of Gods, and Men, the same;  
 And *Cytherea* from *Cythera* came; }  
 Whence, beautiful crown'd, she safely cross'd the Sea,  
 And call'd, O *Cyprus*, *Cypria* from Thee; 310

Nor less by *Philomedeæ* known on Earth,

A Name deriv'd immediate from her Birth.

Her first Attendants to th' immortal Choir

Were *Love*, the oldest God, and fair *Desire* :

315 The Virgin Whisper, and the tempting Smile,

The sweet Alurement that can Hearts beguile,

Soft Blandishments which never fail to move,

Friendship, and all the fond Deceits in Love,

Constant her Steps pursue, or will she go

320 Among the Gods above, or Men below.

Great *Heav'n* was wrath thus by his Sons to bleed,

And call'd them *Titans* from the barb'rous Deed ;

He told them all, from a prophetic Mind,

The Hours of his Revenge were sure behind.

Now

# The THEOGONY

37

Now darksome *Night* fruitful begun to prove, 325

Without the Knowledge of connubial Love;

From her black Womb sad *Destiny* and *Fate*,

[ Date :  
*Death*, *Sleep*, and num'rous *Dreams*, derive their

With *Momus* the dark Goddess teems again,

And *Care* the Mother of a doleful Train; 330

Th' *Hesperides* she bore, far in the Seas

Guards of the golden Fruit, and fertile Trees :

From the same Parent sprung the rig'rous three,

The Goddesses of *Fate*, and *Destiny*;

*Clotho* and *Lachesis*, whose boundless Sway, 335

With *Atropos*, both Men and Gods obey;

To human Race they, from their Birth, ordain

A Life of Pleasure, or a Life of Pain;

To

To Slav'ry, or to Empire, such their Power,

340 They fix a Mortal at his natal Hour

The Crimes of Men, and Gods, the *Fates* pursue

And give to each alike the Vengeance due;

Nor can the greatest their Resentment fly,

The punish &re they lay their Anger by:

345 And *Nemesis* from the same Fountain rose,

From hurtful *Night*, herself the Source of Woes:

Hence *Fraud*, and loose *Desire* the Bane of Life,

*Old Age* vexatious, and corroding *Strife*.

From *Strife* pernicious painful Labour rose,

350 *Oblivion*, *Famine*, and tormenting *Woes*;

Hence *Combats*, *Murders*, *Wars*, and *Slaughters*,<sup>[rise,</sup>

*Deceits*, and *Quarrels*, and injurious *Lys*;

Unruly *Exense* hence that knows no Bounds,

And *Losses* spring, and sad *domestic Wounds*;

Hence *Perjury*, black *Perjury*, began, 355

A Crime destructive to the Race of Man.

Old *Nereus* to the *Sea* was born of *Earth*,

*Nereus* who claims the Precedence in Birth

To their Descendants; him old God they call,

Because sincere, and affable, to all; 360

In Judgement Moderation he preserves,

And never from the Paths of Justice swerves.

*Thaumas* the great from the same Parents came,

*Phorcys* the strong, and *Ceto* beauteous Dame:

To the same Sire did *Earth's Eurybia* bear, 365

As Iron hard her Heart, a cruel Fair.



*The* THEOGONY.

*Doris* to *Nereus* bore a lovely Train,  
 Fifty fair Daughters, Wand'ers of the Main;  
 A beauteous Mother she, of *Ocean* born,  
 370 Whose graceful Head the comely'st Locks adorn:  
*Proto*, *Eucrate*, Nymphs, begin the Line,  
*Sao* to whom, and *Amphitrite* join;  
*Eudore*, *Thetis*, and *Galene*, grace,  
 With *Glauce*, and *Cymothoe*, the Race;  
 375 *Spio*, and *Thoe*, hence derive their Birth,  
 With *Thec*, *Thalia*, ever prone to Mirth;  
 And *Melite*, charming in Mien to see,  
 Did the same Mother bear, *Eulimene*,  
*Agave* too, *Pasithea* and *Thee*;

From

With them the Powr does *Amphitrite* name,  
Of all the Main the lovely'ft footed Fair;

395 *Cumo, Heione, and Halimed*

With a fweet Garland that adorns her Head,  
Boaft the fame Rife, joyful *Glaucanome*,  
*Pontoporea*, and *Liagore*;  
*Evagore, Laomedia*, join,

400 And thou *Polynome*, the num'rous Line;  
*Autonoe, Lysianassa*, name,

Sifters defcended from the fertile Dame;  
In the bright Lift *Evarne* fair we find,

Spotlefs the Nymph both in her Form and Mind

405 And *Psamathe* of a majestic Mien;

And thou divine *Menippe* there art feen;

ele-w: *Neso* and *Thapompe* Thee,

Thee *Themiste* and *Pronoe*;

*rtes*, *Argin* compleats the Race,

Not last in Honour tho the last in Place;

410

Her Breast the Virtues of her Parent fire,

Her Mind the Copy of her deathless Sire.

From blameless *Nereus* these, the Fruits of Joy,

And goodly Offices the Nymphs employ.

Of *Ocean* born, *Electre* plights her Word

415

To *Thaumas*, and obeys her rightful Lord,

*Iris* to whom, a Goddess swift, she bears;

From her the *Harpys*, with their comely Hairs,

Descend, *Aello* who pursues the Wind,

And with her Sister leaves the Birds behind;

420

*Ocypete* the other ; when they fly,

They seem with rapid Wings to reach the Sky

*Ceto* to *Phorcys* bore the *Graiaë*, grey

From the first Moment they beheld the Day ;

425 Hence Gods and Men these Daughters *Graiaë* name,

*Pephredo* lovely veil'd from *Ceto* came,

And *Enyo* with her saffron Veil : the same

To *Phorcys* bore the *Gorgons*, who remain

Far in the Seat of *Night*, the distant Main,

430 Where, murm'ring at their Task, th'*Hesperides*

Watch o'er the golden Fruit, and fertile Trees :

The Number of the *Gorgons* once were three,

*Stheno*, *Medusa*, and *Enryale*,

Which two Sisters draw immortal Breath,

From the Fears of Age as free from Death; 435

Thou *Medusa* felt a powerful Foe,

A Mortal thou, and born to mortal Woe;

Nothing avail'd of Love thy blissful Hours,

In a soft Meadow, on a Bed of Flow'rs,

Thy tender Dalliance with the Ocean's King, 440

And in the Beauty of the Year, the Spring;

You by the conqu'ring Hand of *Perseus* bled,

*Perseus* whose Sword lay'd low in Dust thy Head;

Then started out, when you began to bleed,

The great *Chrysaor*, and the gallant Steed 445

Call'd *Pegasus*, a Name not giv'n in vain,

Born near the Fountains of the spacious Main.

His Birth will great *Chrysaor*'s Name unfold,

When in his Hand glitter'd the Sword of gold

450 Mounted on *Pegasus* he soar'd above

And fought the Palace of almighty *Jove*;

Loaded with Thunder thro the Skys he rode,

And bore it with the Thunder to the God.

*Chrysaor*, Love the Guide, *Calliroe* led,

455 Daughter of *Ocean*, to the genial Bed;

Whence *Gorgon* sprung, fierce with his triple Head;

Whom *Hercules* lay'd breathless on the Ground,

In *Erythea* which the Waves surround;

His Oxen lowing round their Master stand,

460 While he falls gasping from the Conquerer's Hand:

That

fatal Day beheld *Perseus* fall,

with him *Orthor* in a gloomy Stall;

strong *Arcton* and *Herd* slain,

The Hero drove the Oxen cross the Main;

The wide-brow'd Herds he to *Tirynthus* bore, 465

And safely landed on the sacred Shore.

*Calliroe* in a Cave conceiv'd again,

And for *Echidna* bore maternal Pain;

A Monster she of an undaunted Mind,

Unlike the Gods, nor like the human Kind; 470

One Half a Nymph of a prodigious Size,

Fair her Complexion, and asquint her Eyes;

The other Half a Serpent, dire to view,

Large, and voracious, of a various Hue;

475 Deep in a *Syrian* Rock her horrid Den,  
 From the immortal Gods remote, and Men;  
 There, in the Council of the Gods of Gods,  
 Forlorn, and ever young, the Nymph remains.

In Love *Echidna* with *Typhaon* join'd,

480 Outragious he, and bluff'ring, as the Wind;  
 Of these the Offsprings prov'd a furious Race;  
*Orthus*, the Produce of the first Embrace,  
 Was vigilant to watch his Master's Herd,  
 The Dog of *Geryon*, and a trusty Guard:

485 Next *Cerberus*, the Dog of *P'...*, came,  
 Devouring, direful, of a monstrous Frame,  
 From fifty Heads he barks with fifty 'Tongues,  
 Fierce, and undaunted, with his brazen Lungs:



deadful *Hydra* rose from the same Bed,

*Erina* by the fair-armed *Erino* bred,

490

~~no~~, with Hate implacable to strove

Against the Virtues of the Son of *Jove*;

But *Hercules*, with *Iolaus* join'd,

*Amphitryon*'s Race, and of a martial Mind,

Bless'd with the Counsel of the warlike Maid,

495

Dead at his Feet the horrid Monster lay'd

From the same Parents sprung *Chimæra* dire,

From whose black Nostrils issued Flames of Fire;

Strong, and of Size immense; a Monster she

Rapid in Flight, astonishing to see;

500

A Lyon's Head on her large Shoulders grew,

The Goat's, and Dragon's, terrible to view;

A Lyon the before in Mane and Throat,  
 Behind a Dragon, in the Midst a Goat;

505 Her *Pegasus* the swift subdued in Flight,  
 Back'd by *Bellerophon* a gallant Knight.

From *Orthus* and *Chimæra*, foul Embrace,  
 Is *Sphinx* deriv'd, a Monster to the Race

Of *Cadmus* fatal: from the same dire Veins  
 510 Sprung the stern Ranger of *Nemean* Plains,

The *Lyon* nourish'd by the Wife of *Jove*,  
 Suffer'd by her Lord of the Hills to rove;

*Nemea* he, and *Apefas*, commands,

Alarms the People, and destroys their Lands;

515 In *Hercules* at last a Foe he found,

And from his Arm receiv'd a mortal Wound.

*Ceto* and *Phorcys* together w'd their flame;

From which *Amour* a ho *serpent* came

Who keeps, while in a spacious Cave he

Watchful o'er all the golden Fruit his Eyes.

520

*Tethys* and *Ocean*, born of *Heav'n*, embrace,

Whence springs the *Nile*, and a long watry Race;

*Alpheus*, and *Eridanus* the strong,

That rises deep, and stately rows along;

*Strymon*, *Mæander*, and the *Ister* clear,

525

Nor *Phasis* are thy Streams omitted here;

To the same Rise *Rhesus* his Current owes,

And *Achelous* that like silver flows;

Hence *Nessus* takes his Course, and *Rhodius*,

With *Haliacmon*, and *Heptaporus*;

530

To these the *Granio* and *OEsopus* join,

*Hermus* to these, and *Simois* divine,

*Peneus*, and the *Caic* Flood that laves

The verdant Margins with his beauteous Waves;

535 The great *Sangarius*, and the *Ladon*, name,

*Parthenius*, and *Evenus*, Streams of Fame,

And you *Ardescus* boast the fruitful Line,

And lastly you *Scamander* the divine.

From the same Parents, fertile Pair, we trace

540 A Progeny of Nymphs, a sacred Race;

Who, from their Birth, o'er all Mankind the Care

With the great King *Apollo* jointly share;

In this is *Jove*, the God of Gods, obey'd,

Who grants the Rivers all to lend their Aid.

# *The* THEOGONY

53

The Nymphs from *Tethys*, and old *Ocean*, their 545

*Pitho*, *Admete*, Daughters of the Seas,

*Ianthe*, and *Electra*, Nymphs of Fame,

*Doris*, and *Prymno*, and the beauteous Dame

*Urania* as a Goddess fair in Face;

Hence *Hippo*, and hence *Clymene*, we trace, 550

And thou *Rodia* of the numerous Race;

*Zeuxo* to these succeeds, *Calliroe*,

*Clytie*, *Idya*, and *Pasithee*;

*Plexaure* here, and *Galaxaure*, join,

And lovely *Dion* of a lovely Line; 555

*Molobosis*, and *Thoe*, add to these,

And charming *Polydora* form'd to please,

*Cerces*

~~Cerces~~ whose Beautys all from Nature rise,  
 And *Pluto* with her large majestic Eyes;  
 560 *Perseis*, *Xanthe*, in the List we see,  
 And *Ianira*, and *Acaste* Thee;  
*Menestho*, nor *Europa*, hence remove,  
 Nor *Metis*, nor *Petræa* raising Love;  
*Crisie*, and *Asia*, boast one antient Sire,  
 565 With fair *Calypso* Object of Desire,  
*Telestho* saffron-veil'd, *Eurynome*,  
*Eudore*, *Tyche*, and *Ocyroe*,  
 And thou *Amphiro* of the Source divine,  
 And *Styx* exceeding all the lovely Line :

These

# *The* THEOGONY

55

These are the Sons first in the List of *Æa*

570

And Daughters, which from antient *Ocean* came,

And fruitful *Tethys*, venerable Dame:

Thousands of Streams which flow the spacious Earth

From *Tethys*, and her Sons, deduce their Birth;

Numbers of Tydes she yielded to her Lord,

575

Too many for a Mortal to record;

But they who on, or near, their Borders dwell

Their Virtues know, and can describe them well.

The Fruits of *Thia* and *Hyperion* rise,

And with refulgent Lustre light the Skys,

580

The great the glorious *Sun* transcending bright,

And the fair splendid *Moon* the Lamp of Night;

With

With them *Aurora*, when whose Dawn appears,  
 Who mortal Men, and Gods immortal, cheers.

585 To *Creus*, her espous'd, a Son of *Earth*,  
*Eurybia* gave the great *Astræus* Birth;  
*Perses* from them, of all most skillful, came,  
 And *Pallas* first of Goddesses in Fame.

*Aurora* brought to great *Astræus* forth  
 590 The *West*, the *South-wind*, and the rapid *North*;  
 The Morning-star fair *Lucifer* she bore,  
 And, Ornaments of Heav'n, ten thousand more.

From *Styx*, the fairest of old *Ocean's* Line,  
 And *Pallas*, sprung a Progeny divine;  
 595 *Zeal* to perform, and *Vict'ry* in her Pace  
 Fair footed, *Valour*, *Might*, a glorious Race!

They



They hold a Mansion in the Realms above,  
Their Seat is always near the Throne of *Jove*;  
Where the dread thund'ring God pursues his Way,  
They march, and close behind his Steps obey. 600  
This Honour they by *Styx* their Mother gain'd,  
Which by her Prudence ~~fit~~ from *Jove* obtain'd:  
When the great Powr that e'en the Gods commands,  
Who sends the Bolts from his almighty Hands,  
Summon'd th' Immortals, who obey'd his Call, 605  
He thus address'd them in th' olympian Hall.

Ye Gods, like Gods, with Me who dauntless dare  
To face the *Titans* in a dreadful War,  
Above the rest in Honour shall ye stand,  
And ample Recompence shall load your Hand: 610

To *Saturn's* Reign who bow'd, and unprefer'd,  
 Void of Distinction, and without Reward,  
 Great, and magnificently rich, shall shine,  
 As Right requires, and suits a Powr divine.

615 First, as her Father counsel'd, *Styx* ascends,  
 And her brave Offspring to the God commends;  
 Great *Jove* receiv'd her with peculiar Grace,  
 Nor honour'd less the Mother than her Race;  
 Enrich'd with Gifts she left the bright Abodes,  
 620 By *Jove* ordain'd the solemn Oath of Gods;  
 Her Children, as she wish'd, behind remain,  
 Constant Attendants on the Thund'rer's Train:  
 Alike the God with all maintain'd his Word,  
 And rules, in Empire strong, of Lords the Lord.

*Phæbe,*

# *The* THEOGONY.

59

*Phæbe*, with Fondness, to her *Cæas* cleav'd, 625

And she, a Goddess, by a God conceiv'd;

*Latona*, fable-veil'd, the Produce proves,

Pleasing to all, of their connubial Loves,

Sweetly engaging from her natal Hour,

The most delightful in ~~the~~ olympian Bowr. 630

From them *Asteria* sprung, a Nymph renown'd,

And with ~~the~~ spousal Love of *Perfes* crown'd,

To whom she bore *Hecate*, lov'd by *Jove*,

And honour'd by th' Inhabitants above,

Profusely gifted from th' almighty Hand, 635

With Powr extensive o'er the Sea and Land,

And great the Honour she, by *Jove's* high Leave,

Does from the starry Vault of Heav'n receive.

- When to the Gods the sacred Flames aspire,  
 640 From human Off'rings, as the Laws require,  
 To *Hecate* the Vows are first prefer'd;  
 Happy of Men whose Pray'rs are kindly hear'd,  
 Success attends his ev'ry Act below,  
 Honour, Wealth, Powr, to him abundant flow.
- 645 The Gods, who all from *Earth* and *Heav'n* descend,  
 On her Decision for their Lots depend;  
 Nor what the earliest Gods, the *Titans*, claim,  
 By her ordain'd, of Honour or of Fame,  
 Has *Jove* revok'd by his supreme Command,
- 650 For her Decrees irrevocable stand:  
 Nor is her Honour less, nor less her Powr,  
 Because she only blest'd the nuptial Hour;

|                                                         |   |     |
|---------------------------------------------------------|---|-----|
| Great is her Powr on Earth, and great her Fame,         | } | 655 |
| Nor less in <i>Heav'n</i> , and o'er the Main the same, |   |     |
| Because <i>Saturnian Jove</i> reveres the Dame:         |   |     |

The Man she loves she can to Greatness raise,  
 And grant to whom she favours publick Praise;  
 This shines for Words distinguish'd at the Bar;  
 One proudly triumphs in the Spoils of War;  
 And she alone can speedy Vict'ry give, 660  
 And rich in Glory bid the Conquerer live:  
 And where the venerable Rulers meet  
 She sits supreme upon the Judgement-seat.  
 In single Tryals or of Strength, or Skill,  
 Propitious she presides o'er whom she will; 665

To Honour she extends the beauteous Crown,  
 And glads the Parent with the Son's Renown,  
 With rapid Swiftneſs wings the gallant Steeds,  
 And in the Race the flying Courſer ſpeeds.

670 Who, urg'd by Want, and led by Hopes of Gain,  
 Purſue their Journey croſs the dang'rous Main,  
 To *Hecate* they all for Safety bow,

And to their God and her prefer the Vow.

With Eaſe the Goddeſs, venerable Dame,

675 Gives to the Sportsman's Hand his wiſh'd for Game;

Or now the weary'd Creature faintly flies,

And, for a While, eludes the Huntsman's Eyes,

Who ſtretches ſure to ſeize the panting Prey,

And bear the Glory of the Chace away,

Till,

# *The* THEOGONY.

63

ll, by the kind Protect'refs of the Plains,

630

Her Strength recovers, and new Life ſhe gains,

She ſtarts, ſurprizing, and outſtrips the Wind,

And leaves the Maſters of the Chace behind.

With *Mercury* the watchful Goddeſs guards

Of Goats the ſtragling Flocks, the lowing Herds,

685

And bleating Folds rich with the pond'rous Fleece;

By her they leſſen, and by her encreaſe.

The only Daughter of her Mother born,

And her the Gods with various Gifts adorn.

O'er Infants ſhe, ſo *Jove* ordain'd, preſides,

690

And the upgrowing Youth to Merit guides;

Great is the Truſt the future Man to breed,

A Truſt to, her by *Saturn's* Son decreed.

*Rhea*

*Rhea* to *Saturn* bore, her Brother God,

695 *Vesta* and *Ceres*; *Juno* golden shod,

And *Pluto* hard of Heart, whose wide Command

Is o'er a dark and subterranean Land,

A pow'ful Monarch, hence derive their Birth,

With *Neptune*, Deity who shakes the Earth;

700 Of these great *Jove*, the Ruler of the Skys,

Of Gods, and Men, the Sire, in Council wife,

Is born; and him the Universe adores,

And the Earth trembles when his Thunder roars.

*Saturn* from *Earth*, and *Heav'n* adorn'd with Stars,

705 Had learn'd the Rumour of approaching Wars,

Great



at as he was a greater should arise  
To rob him of the Empire of the Skys,  
The mighty *Jove*, his Son, in Council wise  
With Dread the fatal Prophecy he hear'd,  
And for his regal Honours greatly fear'd, 710  
And that the dire Decree might fruitless prove,  
Devour'd his Pledges, at their Birth, of Love:  
Now *Rhea*, who her slaughter'd Children griev'd,  
With *Jove*, the Sire of Gods and Men, conceiv'd;  
To *Earth* and *Heav'n* she for Assistance runs, 715  
And begs their Counsel to revenge her Sons,  
To guard her *Jove* from wily *Saturn's* Ire,  
Secret to keep him from a barb'rous Sire.

They to their Daughter lend a willing Ear,

720 And to her speak the Hour of Vengeance near,

Nor hide they from her what the Fates ordain

Of her great-minded Son, and *Saturn's* Reign :

Her safe to *Crete* the parent Gods convey,

In *Lyctus* there, a fertile Soil, she lay ;

725 At length the tedious Months their Course had run,

When mighty *Jove* she bore, her youngest Son ;

Wide spreading *Earth* receiv'd the Child with Joy,

And train'd the God up from a newborn Boy.

*Rhea* to *Lyctus* safely took her Flight,

730 Protected by the sable Veil of Night ;

Far in the sacred Earth her Son she lay'd,

On Mount *Ægeus* ever crown'd with Shade.

When

# *The* THEOGONY.

67

He old King, who once could boast his Reign  
O'er all the Gods, and the ætherial Plain,  
Came jealous of the Infant's future Powr, 735  
A Stone the Mother gave him to devour;  
Greedy he seiz'd th' imaginary Child,  
And swallow'd heedless, by the Drefs beguil'd;  
Nor thought the wretched God of Ought to fear,  
Nor knew the Day of his Disgrace was near; 740  
Invincible remains his *Jove* alive,  
His Throne to shake, and from his Kingdom drive  
The cruel Parent, for to him 'tis giv'n  
To rule the Gods, and mount the Throne of Heav'n.  
Well thriv'd the Deity, nor was it long 745  
Before his Strength increas'd, and Limbs grow'd strong.

When the revolving Year his Course had run,  
 By *Earth* thy Art, and *Jove* his powerful Son,  
 The crafty *Saturn*, once by Gods ador'd,

750 His injur'd Offsprings to the Light restor'd:  
 First from within he yielded to the Day  
 The Stone deceitful, and his latest Prey  
 This *Jove*, in Mem'ry of the wond'rous Tale,  
 Fix'd on *Parnassus* in a sacred Vale!

755 In *Pytho* the divine, a Mark to be,  
 That future Ages may astonish'd see:  
 And now a greater Task behind remains,  
 To free his Kindred heav'nborn Race from Chains,  
 In an ill Hour by *Saturn* rashly bound,

760 Who from the Hands of *Jove* their Freedom found;

With

Zeal the Gods perform'd a thankful Part,  
The Debt of Gratitude lay next their Heart  
*Jove* owes to them the Bolts which dreadful fly,  
And the bright Light'ning which illumines the Sky;  
To him th' Exchange for Liberty they bore, 765  
Gifts deep in Earth conceal'd, unknown before;  
Now arm'd with them he reigns almighty *Jove*,  
The Lord of Men below and Gods above.

*Clymene*, *Ocean-born*, with beauteous Feet,  
And *Japhet*, in the Bands of Wedlock meet; 770  
From whose Embrace a glorious Offspring came,  
*Atlas* magnanimous, and great in Fame;  
*Menæti*us thou with lasting Honours crown'd;  
*Prometheus* for his Artifice renown'd;

And

775 And *Epimetheus* of inflexible Mind,  
 Lur'd to false Joys, and to the future blind,  
 Who, rashly weak by soft Temptations mov'd,  
 The Bane of Arts and their Inventors prov'd,  
 Who took the Work of *Jove*, the virgin Fair,  
 780 Nor saw beneath her Charms the latent Snare  
 Blasted by Light'ning from the Hands of *Jove*,  
*Menæti*us fell in *Erebus* to rove;  
 His dauntless Mind that could not brook Command,  
 And prone to Ill, provok'd th' almighty Hand.  
 785 *Atlas*, so hard Necessity ordains,  
 Erect the pond'rous Vault of Stars sustains;  
 Not far from the *Hesperides* he stands,  
 Nor from the Load retracts his Head or Hands:.

Here

Here was he fix'd by *Jove* in Council wife,  
Who all disposes, and who rules the Skys. 790  
To the same God *Prometheus* ow'd his Pains.  
Fast bound with hard inextricable Chains  
To a large Column, in the midmost Part,  
Who bore his Suff'rings with a dauntless Heart ;  
From *Jove*, an Eagle flew with Wings wide spread, 795  
And on his never dying Liver fed ;  
What with his rav'nous Beak by Day he tore  
The Night supply'd, and furnish'd him with more :  
Great *Hercules* to his Assistance came,  
Born of *Alcmena* lovely footed Dame ; 800  
And first he made the Bird voracious bleed,  
And from his Chains the Son of *Japhet* freed ;

To this the God contents, th olympian Sire,  
 Who, for his Son's Renown, suppress'd his Ire,

805 The Wrath he bore against the Wretch who strove  
 In Counsel with himself, the powerful *Jove*;  
 Such was the mighty Thund'rer's Will, to raise  
 To greatest Height the *Theban* Hero's Praise.

When at *Mecon*a a Contention rose,  
 810 Men and Immortals to each other Foes,  
 The Strife *Prometheus* offer'd to compose;  
 In the Division of the Sacrifice,  
 Intending to deceive great *Jove* the wise;  
 He stuff'd the Flesh in the large Ox's Skin,  
 815 And bound the Entrails, with the Fat, within,

Next



Next the white Bones, with artful Care, dispos'd,  
And in the candid Fat from Sight enclos'd :  
The Sire of Gods and Men, who saw the Cheat,  
Thus spoke expressive of the dark Deceit.

In this Division how unjust the Parts,

820

O *Japhet's* Son, of Kings the first in Arts!

Reproachful spoke the God in Council wise,  
To whom *Prometheus* full of Guile replies.

O *Jove*, the greatest of the Powrs divine,  
View the Division, and the Choice be thine.

825

Wily he spoke from a deceitful Mind ;  
*Jove* saw his Thoughts, nor to his Heart was blind ;  
And then the God, in Wrath of Soul, began  
To plot Misfortunes to his Subject Man :

830 The Lots survey'd, he with his Hands embrac'd  
 The Parts which were in the white Fat incas'd  
 He saw the Bones, and Anger sat confess'd  
 Upon his Brow, for Anger seiz'd his Breast.  
 Hence to the Gods the od'rous Flames aspire  
 835 From the white Bones which feed the sacred Fire.  
 The cloud-compelling *Jove*, by *Japhet's* Son  
 Enrag'd, to him in Words like these begun.  
 O! who in ~~male~~ Contrivance all transcend,  
 Thine Arts thou wilt not yet, obdurate, end.  
 840 So spoke th' eternal Wisdom, full of Ire,  
 And from that Hour deny'd the Use of Fire  
 To wretched Men, who pass on Earth their Time,  
 Mindful, *Prometheus*, of thy artful Crime:

But

But *Jove* in vain conceal      Splendid Flame;

The ~~Son~~ of *Japhet*, of immortal Race, 845

Brought the bright Sparks clandestine from Above

Clos'd in a hollow Cane; the thund'ring *Jove*

Soon, from the Bitterness of Soul, began

To plot Destruction to the Peace of Man.

*Vulcan*, a God renown'd, by *Jove*'s Command, 850

Form'd a fair Virgin with a ~~master~~ Hand,

Earth her first Principle, her native ~~Air~~

As modest seeming as her ~~h~~Face was fair.

The Nymph, by *Pallas*' blue-ey'd Goddess, dress'd,

Bright shin'd improv'd beneath the candid Vest; 855

The rich wrought Veil behind, wond'rous to see,

Fruitful with Art, bespoke the Deity;

Her Brows to compaſt widd *Minerva* bring  
 A Garland breathing all the Sweets of Spring:  
 860 And next the Goddess, glorious to behold,  
 Plac'd on her Head a glitt'ring Crown of Gold,  
 The Work of *Vulcan* by his maſter Hand,  
 The Labour of the God by *Jove's* Command;  
 There ſeem'd to ſcud along the finny Breed,  
 865 And there the Beaſts of Land appear'd to feed;  
 Nature and ~~Art~~ were there ſo much at Strife,  
 The Miracle might well be took for Life.  
*Vulcan* the lovely Bane, the finiſh'd Maid,  
 To the immortal Gods and Men convey'd;  
 870 Graceful by *Pallas* dress'd the Virgin trod,  
 And ſeem'd a Bleſſing or for Man or God:

Soon

Soon as they see th' inevitable Fare,

They raise the Artist, and ~~and~~ ~~are~~ the Fair

From her, the fatal Guile, a Sex derives

To Men pernicious, and contracts their Lives,

875

The softer Kind, a false alluring Train,

Tempting to Joys which ever end with Pain;

Never beheld with the penurious Race,

But ever seen where Lux'ry ~~shows~~ her Face.

As Drones, oppressive Habitants of ~~Hives~~,  
Owe to the Labour of the Bees their Lives,

880

Whose Work is always with the Day begun,

And never ends but with the setting Sun,

From Flow'r to Flow'r they rove, and loaded Home

Return, to build the white the waxen Comb,

885

While

While lazy the luxurior Race remain

Within, and of their Evils enjoy the Gain;

So Woman, by the Thunder's hard Decree,

And wretched Man, are like the Drone and Bee :

890 If Man the gauling Chain of Wedlock shuns,

He from one Evil to another runs;

He, when his Hairs are winter'd o'er with Grey,

Will want a Helpmate in th' afflicting Day ;

And if Possessions large have bless'd his Life,

895 He dyes, and proves perhaps the Source of Strife,

A distant Kindred, far ally in Blood,

Contend to make their doubtful Titles good :

Or should he, these Calamitys to fly,

His Honour plight, and join the mutual Ty,

And

Should the Partner of his Bosom prove

90

and prudent Matron; worthy Love,

he would find this ~~ghost~~ this prudent Wife

The hapless Author of a checquer'd Life :

But should he, wretched Man, a Nymph embrace,

A stubborn Comfort, of a stubborn Race,

905

Poor hamper'd Slave how must he drag the Chain!

His Mind, his Breast, his Heart, ~~o~~ercharg'd with Pain!

What congregated Woes must he ~~endure~~!

What Ills on Ills which will admit no Cure!

Th' Omnipotence of ~~force~~ in all we see,

910

Whom none eludes, and what he wills must be;

Not thou, to none injurious, *Japhet's* Son,

With all thy Wisdom, could his Anger shun;

His

His Rage you suffer<sup>d</sup> ~~and~~ confes'd his Powr,

815 Chain'd in hard ~~Durance~~ in the penal Hour.

The Brothers *Briareus* ~~and~~ *Cottus* lay,

With *Gyges*, bound in Chains, remov'd from Day,

By their hard-hearted Sire, who with Surprise

View'd their vast Strength, their Form, and monstrous [ Size :

920 In the remotest Parts of Earth confin'd

They sat, and silent ~~Sorrow's~~ wreck'd their Mind ;

Till by th'~~Advice~~ of *Earth*, and Aid of *Jove*,

With other Gods, the Fruits of *Saturn's* Love

With *Rhea* beauteous dress'd, they broke the Chain,

925 And from their Dungeons burst to Light again.

*Earth* told them all, from a prophetic Light,

How Gods encount'ring Gods should meet in Fight,

To



To them foretold, who fild of Fear,  
The Hour of Vict'ry and Renown was near;

11 *Titans*, and *Saturnian* Race, from far 930

Should wage a dreadful and a ten Years War.

The *Titans* bold on lofty *Othrys* stand,  
And bravely glorious dare the Thund'rer's Hand;

The Gods from *Saturn* sprung ally their Powr;

( Gods *Rhea* bore him in a fatal Hour.) 935

From high *Olympus* they like Gods engage,

And dauntless face, like Gods, *Titanian* Rage.

In the dire Conflict neither Party gains,

In equal Ballance long the War remains;

At last by Truce each Soul immortal rests, 940

Each God on Nectar and Ambrosia feasts;

Their Spirits Nectar and Ambrosia raise,

And fire their generous Breasts to Acts of Praise;

To whom, the Banquet ~~Was~~, in Council join'd

945 The Sire of Gods and Men express'd his Mind.

Gods who from *Earth* and *Heav'n*, <sup>[descend,</sup> great Rise,

To what my Heart commands to speak attend:

For Vict'ry long, and Empire, have we strove,

Long have ye battel'd in Defence of *Jove*;

950 To War again, invincible your Might,

And dare the *Titans* to the dreadful Fight;

Of Friendship strict observe the sacred Charms,

Be that the Cement of the Gods in Arms;

Grateful remember, when in Chains ye lay,

955 From Darkness *Jove* redeem'd ye to the Day.

He spoke, and *Cottus* to the God replys;  
 O Venerable Sire, in Council wise,  
 Who freed Immortals from a State of Woe,  
 Of what you utter well the Truth we know:  
 Rescu'd from Chains and Darknes here we stand, 960  
 O Son of *Saturn*, by thy powrful Hand;  
 Nor will we, King, the Rage of War decline,  
 Till Powr, indisputable Powr, is thine;  
 The Right of Conquest shall confirm thy Sway,  
 And teach the *Titans* whom they must obey. 965

He ends, the rest assent to what he says,  
 And the Gods thank him with the Voice of Praise;  
 He more than ever feels himself inspir'd,  
 And his Mind burns with Love of Glory fir'd.

- 970 All rush to Battle with impetuous Might,  
 And Gods and Goddesses provoke the Fight.  
 The Race that *Rhea* to her Lord conceiv'd,  
 And the *Titanic* Gods by *Jove* reliev'd  
 From *Erebus*, who there in Bondage lay,
- 975 Ally their Arms in this immortal Day.  
 Each Brother fearless the dire Conflict stands,  
 Each rears his fifty Heads, and hundred Hands;  
 They mighty Rocks from their Foundations tore,  
 And fiercely brave against the *Titans* bore.
- 980 Furious and swift the *Titan* Phalanx drove,  
 And both with mighty Force for Empire strove:  
 The Ocean roar'd from ev'ry Part profound,  
 And the Earth bellow'd from her inmost Ground:

Heav'n

groan's, and to the Gods conflicting bands,

And the great Tumult high *Olympus* rends.

985

So strong the Blasts from God to God were hurl'd,

The Clamour reach'd the subterranean World ;

And where, with haughty Strides, each Warriour trod

*Hell* felt the Weight, and sunk beneath the God ;

All *Tartarus* could hear the Blows from far :

990

Such was the big, the horrid, Voice of War !

And now the Murmur of Incitement flies,

All rang'd in martial Order, thro the Skys ;

Here *Jove* above the rest conspicuous shin'd,

In Valour equal to his Strength his Mind ;

995

Erect and dauntless see the Thund'rer stand,

The Bolts red hissing from his vengeful Hand ;

He

He walks majestic round the starry Frame,  
 And now the Lightnings from *Olympus* flame  
 1000 The Earth wide blazes with the Fires of *Jove*,  
 Nor the Flash spares the Verdure of the Grove.  
 Fierce glows the Air, the boiling Ocean roars,  
 And the Seas wash with burning Waves their Shores;  
 The dazzling Vapours round the *Titans* glare,  
 1005 A Light too powerful for their Eyes to bear!  
 One Conflagration seems to seize on all,  
 And threatens *Chaos* with the gen'ral Fall.  
 From what their Eyes behold, and what they hear,  
 The universal Wreck of Worlds is near;  
 1010 Should the large Vault of Stars, the Heav'ns, descend,  
 And with the Earth in loud Confusion blend,

Like

~~Like~~ this would seem the great tumultuous Jar;

The Gods engag'd, such the big Voicē of War!

And now the batt'ling Winds their Havock make,  
[ shake,

Thick whirls the Dust, *Earth* thy Foundations 1015

The Arms of *Jove* thick and terrific fly

And blaze and bellow, thro the trembling Sky;

Winds, Thunder, Light'ning, thro both Armys drove,

Their Course impetuous, from the Hands of *Jove*;

Loud and stupendous is the raging Fight, 1020

And now each warrior God exerts his Might.

*Cottus*, and *Briareus*, who scorn to yield,

And *Gyges* panting for the martial Field,

Foremost the Labours of the Day encrease,

Nor let the Horrors of the Battle cease. 1025

From

From their strong Hands three hundred Rocks they <sup>[ throw,</sup>

And, oft' repeated, overwhelm the Foe;

They forc'd the *Titans* deep beneath the Ground,

Cast from their Pride, and in sad Distance bound;

1030 Far from the Surface of the Earth they ly,

In Chains, as Earth is distant from the Sky;

From Earth the Distance to the starry Frame,

From Earth to gloomy *Tartarus*, the same.

From the high Heav'n a brazen Anvil cast,

1035 Nine Nights and Days in rapid Whirls would last,

And reach the Earth the tenth, whence <sup>[ hurl'd,</sup> strongly

The same the Passage to th' infernal World,

To *Tart'rus*; which a brazen Closure bounds,

And whose black Entrance threefold Night furrounds;

With



With Earth tily vast Foundations/cover'd o'er, 1040

And there the Ocean's endless Fountains roar

By clouds encompassing *Jove* the *Titans* fell,

And there in thick, in horrid, Darknefs dwell.

They ly confin'd, unable thence to pass,

The Wall and Gates by *Neptune* made of Brass; 1045

*Jove's* trusty Guards, *Gyges* and *Cottus*, stand

There, and with *Briareus* the Pass command.

The Entrance there, and the last Limits, ly,

Of Earth, the barren Main, the starry Sky,

And *Tart'rus*; there of all the Fountains rise, 1050

A Sight detested by immortal Eyes:

A mighty Chasm, Horror and' Darknefs here;

And from the Gates the Journey of a Year:

Here Storms in hoarse, in frightful, Murmurs play,  
 1055 The Seat of *Light*, where Mists exclude the Day.  
 Before the Gates the Son of *Japhet* stands,  
 Nor from the Skys retracts his Head or Hands;  
 Where *Night* and *Day* their Course alternate lead;  
 Where both their Entrance make, and both recede,  
 1060 Both wait the Season to direct their Way,  
 And spread successive o'er the Earth their Sway.  
 This cheers the Eyes of Mortals with her Light;  
 The Harbinger of *Sleep* pernicious *Night* :  
 And here the Sons of *Night* their Mansion keep,  
 1065 Sad Deitys, *Death* and his Brother *Sleep* ;  
 Whom, from the Dawn to the Decline of Day,  
 The Sun beholds not with his piercing Ray :

One o'er the Land extends, and o'er the Seas,  
 And lulls the weary'd Mind of Man to Ease,  
 That iron-hearted, and of cruel Soul, 1070  
 Brazen his Breast, nor can he brook Controul,  
 To whom, and ne'er return, all Mortals go,  
 And even to immortal Gods a Foe.  
 Foremost th' infernal Palaces are seen  
 Of *Pluto*, and *Persephone* his Queen; 1075  
 A horrid Dog, and grim, couch'd on the Floor,  
 Guards, with malicious Art, the sounding Door;  
 On each, who in the Entrance first appears,  
 He fawning wags his Tail, and cocks his Ears;  
 If any strive to measure back the Way, 1080  
 Their Steps he watches, and devours his Prey.

Here *Styx*, a Goddess whom Immortals hate,  
 The first-born Fair of *Ocean*, keeps her State;  
 From Gods remote her silver Columns rise,  
 1085 Roof'd with large Rocks her Dome that fronts the [ Skys:  
 Here, cross the Main, swift-footed *Iris* brings  
 A Message seldom from the King of Kings;  
 But when among the Gods Contention spreads,  
 And in Debate divides immortal Heads,  
 1090 From *Jove* the Goddess wings her rapid Flight  
 To the fam'd River, and the Seat of *Night*,  
 Thence in a golden Vase the Water bears,  
 By whose cool Streams each Pow'r immortal swears.  
*Styx* from a sacred Font her Course derives,  
 1095 And far beneath the Earth her Passage drives;

From

From a stupendous Rock descend her Waves,

And the black Realms of *Night* her Current ~~lives~~ :

Could any her capacious Channels drain,

They'd prove a tenth of all the spacious Main ;

Nine Parts in Mazes clear as Silver glide

1100

Along the Earth, or join the Ocean's Tide ;

The other from the Rock in Billows rowls,

Source of Misfortune to immortal Souls.

Who with false Oaths disgrace th' olympian Bows ;

Incur the Punishment of heav'nly Powrs :

1105

The perjurd God, as in the Arms of Death,

Lethargic lyes, nor seems to draw his Breath ;

Nor him the Nectar and Ambrosia chear,

While the Sun goes his Journey of a Year ;

Nor

1110 Nor *with* the Lethargy concludes his Pain,

But complicated Woes behind remain:

Nine tedious Years he must an Exile rove,

Nor join the Council, nor the Feasts, of *Jove*;

The banish'd God back in the tenth they call

1115 To heav'nly Banquets and th' olympian Hall.

The Honours such the Gods on *Styx* bestow,

Whose living Streams thro rugged Channels flow,

Where the Begining, and last Limits, ly

Of Earth, the barren Main, the starry Sky,

1120 And *Tart'rus*; where of all the Fountains rise;

A Sight detested by immortal Eyes.

Th' Inhabitants thro blazing Portals pass,

Over a Threshold of e'erlasting Brass,

The Growth spontaneous, and Foundations deep;  
 And here th'Allys of *Jove* their Captives keep, 1125  
 The *Titans*, who to utter Darkneſs fell,  
 And in the fartheſt Parts of *Chaos* dwell.  
*Jove* grateful gave to his auxiliar Train,  
*Cottus* and *Gyges*, Manſions in the Main;  
 To *Briareus*, for his ſuperior Might 1130  
 Exerted fiercely in the dreadful Fight,  
*Neptune*, who ſhakes the Earth, his Daughter gave,  
*Cymopolia*, to reward the brave.

When the great Victor God, almighty *Jove*,  
 The *Titans* from ceſtial Regions drove, 1135  
 Wide Earth *Typhæus* bore; with *Tart'rus* join'd,  
 Her youngeſt born, and bluſt'ring as the Wind;

Fit for most arduous Works his brawny Hands,

On Feet as durable as Gods he stands;

1140 From Heads of Serpents his an hundred Tongues,

And lick his horrid Jaws, untir'd his Lungs;

From his dire hundred Heads his Eye-balls stare,

And Fire-like, dreadful to Beholders, glare;

Terrific from his hundred Mouths to hear,

1145 Voices of ev'ry Kind torment the Ear;

His Utterance sounds like Gods in Council full;

And now he bellows like the lordly Bull;

And now he roars like the stern Beast that reigns

King of the Woods, and Terror of the Plains;

1150 And now, surprising to be hear'd, he yelps,

Like, from his ev'ry Voice, the Lyon's Whelps;

And



And now, so loud a Noise the Monster makes,  
 The loftyest Mountain from its Base shakes:  
 And now *Typhæus* had perplex'd the Day,  
 And over Men and Gods usurp'd the Sway, 1155  
 Had not the powerful Monarch of the Skys,  
 Of Men and Gods the Sire, great *Jove* the wife,  
 Against the Foe his hottest Vengeance hurl'd,  
 Which blaz'd and thunder'd thro' th' æthereal World;  
 Thro Land and Main the Bolts red hissing fell, 1160  
 And thro old *Ocean* reach'd the Gates of *Hell*.  
 Th'Almighty rising made *Olympus* nod,  
 And the Earth groan'd beneath the vengeful God.  
 Hoarse thro the cœrule Main the Thunder rowl'd,  
 Thro which the Light'ning flew, both uncontroll'd; 1165

Fire caught the Winds which on their Wings they [ bore, ]  
 Fierce flame the Earth and Heav'n, the Seas loud roar, [ ]  
 And beat with burning Waves the burning Shore ; [ ]

The Tumult of the Gods was hear'd afar :

1170 How hard to lay this Hurricane of War !

The God who o'er the Dead infernal reigns,

E'en *Pluto*, trembled in his dark Domains ;

Dire Horror seiz'd the rebel *Titan* Band,

In *Tartarus* who round their *Saturn* stand :

1175 But, *Jove* at last collected all his Might,

With Light'ning arm'd, and Thunder, for the Fight,

With Strides majestic from *Olympus* strode ;

What Pow'r is able now to face the God !

The Flash obedient executes his Ire;

The Giant blazes with vindictive Fire;

1184

From ev'ry Head a diff'rent Flame ascends;

The Monster bellows, and *Olympus* bends:

The God repeats his Blows, beneath each Wound

All maim'd the Giant falls, and groans the Ground.

Fierce flash the Light'nings from the Hands of *Jove*,

1185

The Mountains burn, and crackles ev'ry Grove.

The melted Earth floats from her inmost Caves,

As from the Furnace run metallic Waves:

Under the Caverns of the sacred Ground,

Where *Vulcan* works, and restless Anvils found,

1190

Beneath the Hand divine the Iron grows

Ductile, and liquid from the Furnace flows ;

So the Earth melt<sup>d</sup>: and the Giant fell,  
Plung'd by the Arms of mighty *Jove* to Hell.

- 1195     *Typhæus* bore the rapid Winds which fly  
With Tempests wing'd, and darken all the Sky;  
But from the bounteous Gods derive their Birth  
The Gales which breathe frugiferous to Earth,  
The *South*, the *North*, and the swift *Western* Wind,  
1200 Which ever blow to profit human Kind:  
Those from *Typhæus* sprung, an useless Train,  
To Men pernicious, bluster o'er the Main;  
With thick and sable Clouds they veil the Deep,  
And now destructive cross the Ocean sweep.  
1205 The Mariner with Dread beholds from far  
The gath'ring Storms, and elemental War;

# *The* THEOGONY

401

His Bark the furious Blast and Billows rend ;

The Surges rise, and Cataracts descend ;

Above, beneath, he hears the Tempest roar ;

Now sinks the Vessel, and he fears no more : 1210

And Remedy to this they none can find,

Who are resolv'd to trade by Sea and Wind.

On Land in Whirlwinds, or unkindly Showrs,

They blast the lovely Fruits and blooming Flowrs ;

O'er Sea and Land the blust'ring Tyrants reign, 1215

And make of earth-born Men the Labours vain.

And now the Gods, who fought for endless Fame,

The God of Gods almighty *Jove* proclaim,

As *Earth* advis'd : nor reigns olympian *Jove*

Ingrate to them who with the *Titans* strove ; 1220

On

## *The* THEOGONY.

On those who waf'd beneath his wide Command  
He Honours heaps with an impartial Hand.

And now the King of Gods, *Jove*, *Metis* led,  
The wisest fair one, to the genial Bed ;

1225 Who with the blue-ey'd Virgin fruitful proves,  
*Minerva*, Pledge of their celestial Loves ;  
The Sire, from what kind *Earth* and *Heav'n* reveal'd,  
Artful the Matron in himself conceal'd,  
From her it was decreed a Race should rise  
1230 That would usurp the Kingdom of the Skys :  
And first the Virgin with her azure Eyes,  
Equal in Strength, and as her Father wife,  
Is born, the Offspring of th' Almighty's Brain :  
And *Metis* by the God conceiv'd again,

## *The* THEOGONY.

A Son decreed to reign o'er Heaven and Earth;

And not the Sire destroy'd the mighty Birth

made the Goddess in himself reside,

To be in ev'ry Act th' eternal Guide.

The Hours to *Jove* did lovely *Themis* bear,

*Eunomie*, *Phice*, and *Irene* fair;

1240

O'er human Labours they the Pow'r possess,

With Seasons kind the Fruits of Earth to bless :

She by the thund'ring God conceiv'd again,

And suffer'd for the *Fates* the rending Pain;

*Clotho* and *Lachesis* to whom we owe,

1245

With *Atropos*, our Shares of Joy or Woe;

This Honour they receiv'd from *Jove* the wife,

The mighty Sire, the Ruler of the Skys.

*Eurynome*,

# *The* ÆTHEROGONY.

*Eurynome,*            *Ocean* sprung, to *Jove*

1250    The beauteous *Graces* bore inspiring *Love*;

*Aglaia*, and *Euphrosyne* the fair,

And thou *Thalia* of a graceful *Air*;

From the bright *Eyes* of these such *Charms* proceed

As make the *Hearts* of all *Beholders* blest.

1255        He *Ceres* next, a bounteous *Goddess*, led

To taste the *Pleasures* of the genial *Bed*;

To him fair-arm'd *Persephone* she bore,

Whom *Pluto* ravish'd from her native *Shore*;

The mournful *Dame* he of her *Child* bereft,

1260    But the wise *Sire* assented to the *Theft*.

*Mnemosyne* his *Breast* with *Love* inspires,

The fair-tress'd *Object* of the *God's* *Desires*;

Of



# The THEOGONY.

Of whom the *Muses*, tuneful nine are born,

Whole Brows rich Diadems of Gold adorn ;

Whom uninterrupted Joys belong, 1265

In them the gay Feast delights, and sacred Song.

*Latona* bore, the Fruits of *Jove's* Embrace,

The lovely *Æth'ral* Offsprings of th' æthereal Race ;

She for *Apollo* felt the child-bed Throw ;

And, *Artemis*, for Thee who twang the Bow. 1270

Last *Juno* fills th' almighty Monarch's Arms,

A blooming Comfort, and replete with Charms ;

From her *Lucina*, *Mars*, and *Hebe*, spring ;

Their Sire of Gods the God, of Kings the King.

*Minerva*, Goddess of the martial Train, 1275

Whom Wars delight, sprung from th' Almighty's Brain ;

# *The* THEOGONY

The rev'rend ~~D~~ame, unconquerable Maic

The Battle rouses, of no Powr afraid.

*Juno*, proud Goddess, with her Consort itrove,

1280 And soon conceiv'd without the Joys of Love;

Thee she produc'd without the Aid of *Jove*,

*Vulcan*, who far in ev'ry Art excel

The Gods who in celestial Mansions dwell.

To *Neptune* beauteous *Amphitrite* bore

1285 *Triton*, dread God, who makes the Surges roar

Who dwells in Seats of Gold beneath the Main,

Where *Neptune* and fair *Amphitrite* reign.

To *Mars*, who piercés with his Spear the Shield,

*Terror* and *Fear* did *Cytherea* yield;

Dire

# *The* THEOGONY

Dir~~e~~ Brothers who in War Dis~~ord~~<sup>ord</sup>er spread, 1290

Break the thick Phalanx, and encrease the Dead;

They wait in ev'ry Act their Father's Call,

By whose strong Hand the proudest Citys fall:

*Harmonia*, sprung from that immortal Bed,

Was to th<sup>e</sup> Scene of Love by *Cadmus* led. 1295

*Maia*, of *Atlas* born, and mighty *Jove*,

Join in the sacred Bands of mutual Love;

From whom behold the glorious *Hermes* rise,

A God renown'd, the Herald of the Skys.

*Cadmean Simele*, a mortal Dame, 1300

Gave to th'Almighty's Love a Child of Fame,

*Bacchus*, from whom our chearful Spirits flow

Mother and Son alike immortal now.

## The THEOGONY.

112

The mighty *Hercules Alcmene* bore

1305 To the great God who makes the Thunder roar

Same *Vulcan* made *Aglaia* fair his Bride,

The youngest *Grace*, and in her blooming Pride.

*Bacchus*, conspicuous with his golden Hair,

Thee *Ariadne* weds, a beauteous Fair,

1310 From *Minos* sprung, whom mighty *Jove* the Sage

Allows to charm her Lord exempt from Age.

Great *Hercules*, who with Misfortunes strove

Long, is rewarded with a virtuous Love,

*Hebe*, the Daughter of the thund'ring God,

1315 By his fair Confort *Juno* golden shod;

Thrice happy he safe from his Toils to rise,

And ever young a God to grace the Sways!

From

## THE THEOGONY.

From the bright *Sun*, and Thee *Perseis*, spring,  
Fam'd Offsprings, *Circe*, and *Æetes* King.

*Æetes* Thee, beauteous *Idya*, led, 1320  
Daughter of *Ocean*, to the genial Bed ;  
And ~~with thy~~ <sup>[ crown'd ;</sup> Applause of Heav'n thy Loves were  
From whom *Medea* sprung, a Fair renown'd.

All hail olympian Maids, harmonious Nine,  
Daughters, of *OEgis*-bearing *Jove*, divine, 1325  
Forfake the Land, forfake the briny Main,  
The Gods and Goddeffes, celestial Train ;  
Ye *Muses* each immortal Fair record  
Who deign'd to revel with a mortal Lord,  
In whose illustrious Offsprings all might trace 1330  
The glorious Likeness of a godlike Race.

*Jason*,

# The THEOGONY.

*Jason*, an Hero thro the World renown'd,

Was with the joyous Love of *Ceres* crown'd;

Their Joys they acted in a fertile Soil

1335 Of *Crete*, which thrice had bore the Plowman's Toil;

Of them was *Plutus* born, who spreads his Hand,

Dispersing Wealth, o'er all the Sea and Land;

Happy the Man who in his Favour lives,

Riches to him, and all their Joys, he gives.

1340 *Cadmus Harmonia* lov'd, the fair and young,

A fruitful Dame, from golden *Venus* sprung;

*Ino*, and *Simele*, *Agave* fair,

And Thee *Autonoë* thy Lover's Care,

Young *Aristæus* with his comely Hair,

She

# *The* THEOGONY

III

She bore; and *Polydore* compleats the Race,

Born in the Walls of *Thebes* a stately Place.

'The brave *Chrysaor* Thee, *Calliroe*, led,

Daughter of *Ocean*, to the genial Bed;

Whence *Geryon* sprung fierce with his triple Head;

Whom *Hercules* lay'd breathless on the Ground, 1350

In *Erythia* which the Waves surround;

By his strong Arm the mighty Giant slain,

The Hero drove his Oxen cross the Main.

Two royal Sons were to *Titonus* born,

Of Thee, *Aurora*, Goddess of the Morn; 1355

*Hemathion* from whom and *Memnon* spring,

Known by his brazen Helm was *Æthiop's* King.

Pregnant

Pregnant by *Cerybalus* the Godde's proves,

A Son of high Renown rewards their Loves;

1360 In Form like the Possessors of the Skys,

Great *Phaethon*; whom with desiring Eyes

Fair *Aphrodite* views: in blooming Days

She to her sacred Fane the Youth conveys;

Inhabitant divine he there remain'd,

1365 His Task nocturnal by the Fair ordain'd.

When *Pelies*, haughty Prince of wide Command,

Of much th'Atchiever with an impious Hand,

Success attending his injurious Mind,

Gave the swell'd Sails to fly before the Wind,

1370 *Æsonides*, such Gods were thy Decrees,

The Daughter of *Æetes* cross the Seas



Rap'd from her Sire; the Hero much endur'd

E're 'in his Vessel he the Fair secur'd

Her to *Iolcus*, in her youthful Pride,

He bore, and there possess'd the charming Bride: 1375

To *Jason*, her espous'd, the lovely Dame

*Medeus* yields, Pledge of the Monarch's Flame;

Whom *Chiron* artful by his Precepts sway'd:

Thus was the Will of mighty *Jove* obey'd.

The *Nereid Psamathe* did *Phocus* bear 1380

To *Æacus*, herself excelling fair.

To *Peleus Thetis*, silver-footed Dame,

*Achilles* bore, in War a mighty Name.

Fair *Cytherea* ever flush'd with Charms,

Resign'd then to a mortal Hero's Arms: 1385

To Thee, *Anchises*, the celestial Bride  
*Æneas* bore high in the Shades of *de*.

*Circe*, the Daughter of the *Sun* inclin'd

To Thee, *Ulysses*, of a patient Mind;

1390 Hence *Agrion* sprung, and hence *Latinus* came,  
 A valiant Hero, and a spotless Name:

The sacred Isles were by the Brothers sway'd,  
 And them the *Tyrrhenes*, Men renown'd, obey'd.

*Calypso* with the Sage indulg'd her Flame;

1395 From them *Nausithous* and *Nausinous* came.

Thus each immortal Fair the Nine record  
 Who deign'd to revel with a mortal Lord,  
 In whose illustrious Offsprings all might trace  
 The glorious Likeness of a godlike Race:

And

And now, olympian Maids, harmonious Nine,

1400

Daughters, of *Ægis*-bearing *Jove*, divine,

In lasting Song\the mortal Dames rehearse,

Let the bright Belles of Earth adorn the Verse.

*The End of the Theogony.*



*N O T E S*

T O T H E

**T H E O G O N Y.**

---

---

N O T E S

T O T H E

T H E O G O N Y.

---

I.

I SHALL refer the Reader to what I have  
said, in the second and fourth Sections of my  
*Discourse on the Writings of HESIOD*,  
concerning the Genuineness of the Beginning of this  
Poem, and the ~~Explanation~~ of the *Theogony*, or  
*Generation of the Gods*, and beg Leave to offer  
some Thoughts on Invocations. In this of our  
Poet, I believe I may venture to say, is more of  
the Enthusiasm ~~than~~ in any Invocation either an-  
tient or modern. Here he takes an Occasion to cele-

celebrate the Offices and Powr of the *Muses*, and to give a short Repetition of the greater Deities. To what End is this grand Assembly of divine Personages introduced? To inspire the Poet with Thoughts suitable to the Dignity of their Characters; and, by raising his Imagination to such a Height as to believe they preside over his Labours, he becomes the Amanuensis of the Gods. The *Muses*, says the *Earl of Shaftsbury*, in his Letter concerning Enthusiasm, *were so many divine Persons in the beaten Creed*. If the Invocation on these Goddesses was sincere how great must be their Influence over their Poet! but I shall not insist on the Necessity of an unfeigned Belief, since excellent may be the Work on the Supposition of a Falseness being true. The noble Writer whom I have here quoted, has in that Discourse elegantly shewed the Necessity and Beauty of Enthusiasm in Poetry.

## 2.

*Helicon.*

A Mountain in *Bæotia*, so called from the *Phœnician* Word *bhalik*, or *bhalikon*, which signifies a high Mountain. *Bochart*, in his *Chan.* Book I, Chap. 16, shews that *Bæotia* was full of *Phœnician* Names and Colonys. *Le Clerc*. See farther in the *Works and Days*, Book I, Note 2. *Pausanias*, in his *Bæotics*, says *Helicon* excels all the Mountains in *Greece* in the Abundance and Virtues of the Trees which grow on it: he likewise tells us it produces no letiferous Herbs or Roots.

3. *Now*

## 3.

5. *Now round the sable Font, &c.*

*Grævius* and *Le Clerc* both agree in this Reading, and derive *ioedns* from *ēdos iō*, having the dusky Colour of Iron; they likewise bring Instances from *Homer*, and other Poets, of the same Word being used to the Sea, Rivers, and Fountains; by which Epithet, say they, they expressed the Depth and Plenty of the Water.

## 4.

8 *Permessus.*

*Pausanias*, and *Tzetzes* after him, reads it *Termessus*; but this may proceed from their Ignorance of the *Radix*, which, says *Le Clerc*, is the *Phænician* Word *pheer-metso*, the Interpretation of which is a pure Fountain. This River is at the Foot of *Helicon*.

## 5.

9 *Hippocrene.*

The *Phænician* Word, says *Bochart*, is *happhigran*, which signifies the Eruption of a Fountain: the Word being corrupted into *Hippocrene* gave Rise to the Story of the Fountain of the Horse. *Le Clerc*.

## 6.

10 *Olmius.*

The *Phœnician* Word is *hbol-ma'iq*, sweet Water.  
*Le Clerc.*

## 7.

12 *In Praise of Ægis-bearing Jove.*

I shall here observe once for all that the Poet adorns his Proposition and Invocation with a pleasing Variety. The historical and physical Interpretation of the Deitys here mentioned I shall defer till I come to them in the Course of the *Theogony*.

## 8.

22 *Venus charming with the bending Brow.*

Some translate this Passage *nigris Oculis*, and *Le Clerc* chooseth *blandis*; I would correct them, and have it arched or bending. *Tzetzes* entirely favours my Interpretation of ἐγκυβλήφαρον, Eyebrows arched into a Circle; a Metaphor taken, says he, ὅκ τῶν τῆς ἀμπέλου ἐλίκων from the curling of the Vine.

## 9

33 *E'rewhile as they the Shepherd Swain behold, &c.*

This Extravagance in our Poet has been the Subject of Satire to some; but *Lucian* has been the  
 most



most severe in his Dialogue betwixt Himself and *Hesiod*. *Ovid* has an Allusion to this Passage in the Beginning of his *Art of Love*; which *Dryden* has thus translated.

*Nor Clio, nor her Sisters, have I seen,  
As Hesiod says them in the shady Green.*

This Flight, however extravagant it may seem to some, certainly adds a Grace to the Poem; and whoever consults the nineteenth Ode of the second Book, and the fourth of the third Book, of *Horace*, will find this Sort of Enthusiasm carryed to a great Height.

## I O.

46 *Or give the Face of Truth to what we feign.*

The Poet here, from the Mouth of the *Muse*, prepares the Reader for what he is to expect. Tho he proposes to give an historical and physical Relation of *the Generation of the Gods*, according to the received Opinion, yet Supplies from Invention are necessary to make the Work agreeable as a Poem.

## I I

50 *The laurel Ensign never fading Green.*

*Le Clerc* has a long Note on this Verse, from *Claud. Salmasius*, proving the Rhapsodists to be so

called *πῶς ἐλθέειν*, from singing with a Bough in their Hands, in Imitation of the antient Poets, which Bough was of Laurel: but why of Laurel before any other? The Scholiast *Ζητῆς* gives two very good Reasons; first, says he, the Poet makes the Scepter which he received from the Muses of Laurel, because *Helicon*, the Place on which they presented it, abounds with that Tree; secondly, as the Laurel is ever green, it is the most proper Emblem of Works of Genius, which never fade.

## I 2.

59 *But where, O where, enchanted do I rove, &c.*

Exactly the same is the Flight in the fourth Ode of the third Book of *Horace*.

*an Me ludit amabilis*

*Infania? Audire &, videor, pios*

*Errare per Lucos, amænæ*

*Quos & Aquæ subeunt, & Auræ!*

The Sense of which, in short, is this: *am I agreeably deluded, while I seem to wander thro poetic Scenes!* And again,

*Quo*

*Quo Me, Bacche, rapis tui*

*Plenum! Quæ in Nemora, aut quos, agor,  
in Specus,*

*Velox Mente novâ*

Lib. 3. Od. 25.

It is worth observing the best Poets are generally most poetical in their Invocations, or, in other Parts, where a Demy is introduced; for then they seem to be overpowered with the Inspiration; but here the fine Imagination, and exalted Genius, are most required, that while Fancy takes her full Stretch in Fiction, it may seem the real *Numinis Afflatus*.

### 13.

68 Jove's Palace laughs.

*Le Clerc* judiciously observes, that the Poets frequently make inanimate Beings affected or with Joy or Grief, when there is Reason for either; that it may be sayed, even inanimate Beings are moved. This, I think, is a Boldness seldom practiced but by the best Poets; and most frequently among the Antients. We find it with as much Success as any where in the poetical Parts of the old Testament.

*The Valleys shall stand so thick with Corn that they shall laugh and sing.* Psalm 65, Verse 14.

ἔγχελασσε δὲ γαῖα πελώρη,  
Γήψησιν δὲ βαθ' ἑ πόντος. *Theognis.*

*The wide Earth laugh'd, and the deep Sea rejoic'd.*

Tibi rident Æquora Ponti. *Lucret.*

*To Thee the Waters of the Ocean smile.*

I give these three Quotations to shew as the *Latin* were Followers of the *Greek* Poets, it is not unlikely the *Greek* might imitate the Stile of the *eastern* Writers in many Places.

#### 14.

81 MNEMOSYNE, in the PIERIAN Grove, &c.

*Mnemosyne*, the same with Memory, is here made a Person, and the Mother of the *Muses*; which, with the Etymology of the Word *Pieria*, which *Le Clerc* tells Us is, in the *Phœnician* Tongue, Fruitfulness, and the second Note to the first Book of the *Works and Days*, will let Us clearly into the poetical Meaning of the Parents and Birthplace of the *Muses*. The same Critic derives the Word *Muse* from the *Phœnician* Word *Motfa* the feminine for Inventor. See farther in the *Discourse*, &c.

It

It will now be proper to enquire into the Reason of the Poet making *Mnemosyne* Empress of *Eleuthery*. *Eleuther* is a Part of *Bæotia* so called from a Prince of that Name: here, says *Tzetzes*, the Poet endeavours to add a Glory to his Country; for tho the *Muses* themselves were born on *Pieria*, he makes their Mother a *Bæotian*. *Pieria* is the Name of a Mountain, and a Country lying beneath it, bounded on the North with *Thessaly*, and on the South with *Macedon*. *Le Clerc* derives the Word *Eleuther* from the *Phœnician* Word *Halethio*, a high Place from which we may see afar off; which Word is a Compound of *halab* to ascend, and *thour* to see afar off. The Reader must here observe that great Part of the Art of this Poem depends on the Etymology of the Words, and on the *Prosopopæias*. *PLUTARCH*, in his Rules for the Education of Children, has observed that the Mythologists have judiciously made *Mnemosyne* the Mother of the *Muses*, intimating that Nothing so much cherishes Learning as the Memory.

## 15.

96 *Olympus*.

A Mountain in *Thessaly*, which, for the extraordinary Height, is often used for Heaven.

16, *Not*.

## 16.

- 99 *Not far from hence the GRACES keep their Court,  
And with the God of Love in Banquets sport.*

The God of Love and the *Graces* are proper Companions for the *Muses*; for the Gifts of the *Muses* are of little Value without Grace and Love: and at Banquets Love and good Manners, which are implied by the *Graces*, compose the Harmony. *Tzet.*

## 17.

- 109 *Great Jove, their Sire, who rules th' æthereal  
Plains, &c.*

*Le Clerc* here raises a Difficulty, and I think without Reason; he says the Poet so confounds the Man *Jupiter* with the God, that he knows not how to account for it. The Poet could design no other but the supreme Being; first for the Honour of Poetry, as appears from some following Verses; and secondly because God is the Source of all Wisdom, he is the Father of the *Muses*, who preside over the principal Arts.

18. *Clio,*

## 18.

119 *Clio, &c.*

The Names of the *Muses*, and their Derivations. *Clio* from κλέω to celebrate, to render glorious. *Melpomene* from μέλπομαι to sing or warble. *Euterpe* from εὖ andτέρπω to delight well. *Terpsichore* fromτέρπω to delight, and χορός a Choir. *Erato* from ἐράω to love. *Thalia* from θαλάι Barquets, or θάλλω to flourish. *Polymnia* from πολὺς many, and ὕμνος a Song or Hymn. *Urania* from οὐρανός Heaven. *Calliope* from καλός beautiful, and ὄψ a Voice. Our Poet attributes no particular Art to each *Muse*, but, according to him, Poetry is the Province of all. *Calliope* indeed is distinguished from the rest as presiding over the greater Sort of Poetry. See the *Discourse on the Theology of the Antients, &c.*

## 19

134 *To him their Judge, &c.*

*Le Clerc* tells Us, from *Dionysius Halicarnasensis*, that, at first, all the Citys in Greece looked on their Kings as their Judges to determine all controverted Points; and he was esteemed the best King who was the best Judge, and the strictest Observer of the Laws: for the Certainty of this we need no better Authority than our own Poet,

R

and

and particularly in his *Works* and *Days*: it is worth observing how very careful he is to inspire his Readers with Sentiments of Respect and Dignity towards their Rulers; and to encrease our Reverence for them he derives them from the great Ruler of the Universe; and from the same Origin are the *Muses*; all which must be thus understood, the Prince owes all his regal Honours and Powr to the supreme Being, and no less than almighty Aid is necessary to make a good Poet. I can add Nothing more proper to what I have sayed concerning Princes, their Office, and Derivation of their Powr, than the first three Verses of the sixth Chapter of *the Wisdom of SOLOMON*. *Hear therefore, O ye Kings, and understand; learn ye that be Judges of the Ends of the Earth. Give Ear, you that rule the People, and glory in the Multitude of Nations; for Power is given you of the Lord, and Sovereignty from the highest, who shall try your Works, and search out your Counsels.*

## 20.

156 *Is there a Man by rising Voes oppress'd, &c.*

This and the nine following Verses are by some attributed to *Homer*, among the Fragments of that Poet; where the Mistake I cannot tell; but I shall here take an Occasion to ~~account~~, in general, for several Verses in the *Iliad*, *Odyssees*, the *Works* and *Days*, and the *Theogony*, being alike: they are either such as where they mention the



the *Pleiades*, *Hyades*, and *Orion*, Constellations which were most took Notice of by the old Poets, and the Names of which naturally run into an Hexameter Verse; or such as were common or proverbial Sayings of the Times; which Circumstances render it very possible for diverse to have wrote the same Lines without one ever seeing the Works of the other. I am persuaded that all, or most of, the similar Passages in these two Poets are of this Nature. If therefore some of the old Scholiasts and Commentators had throughly considered this, they would not have had so many Impertinencys in their Remarks as they have.

## 21

172 ——— *nourish'd by the briny MAIN.*

I know not how this is to be took but physically; if we suppose all Things to be the Offsprings of *Chaos*, which are all natural Beings, they may properly be sayed to be nourish'd by the *Main*, that is by prolific Humor. In this Sense *Milton*, in the seventh Book of his *Paradise lost*, judiciously uses the Word, speaking of the Creation.

*Over all the Face of the Earth*

*Main Ocean flow'd, not idle, but with warm*

*Prolific Humor, soft'ning all her Glebe,*

*Fermenting the great Mother to conceive.*

## 22.

901 CHAOS, of all the Origin, &c.

In my Interpretation of the Generation of the Deitys I shall chiefly have Regard to the physical Meanings; such Passages as I leave unobserved are what any Reader with little Trouble may clear to himself after he has seen my Explanations of the most material.

This Fable, says Lord *Bacon*, in his *Wisdom of the Antients*, speaking of HEAVEN, seems to contain an *Ænigma* of the Origin of Things, not much different from the Truth of the divine Word, which tells Us of a deformed Matter before the Works of the six Days. To this Eternity of confused Matter *Milton* alludes in the seventh Book of his *Paradise lost*.

*Far into CHAOS, and the World unborn.*

## 23.

191 ————— the wide bosom'd EARTH

*The Seat secure of all the Gods, &c.*

*Plato*, in his *Phædo*, says the Earth was the Seat and Foundation of the Gods, *ἡ ἀνάκτορος* he calls them, to shew that the Gods were once preserved with pious Men. *Tzetx.* This is strange  
Phi-

Philosophy, to imagine any Beings to have a Beginning, and yet immutable and immortal from their first Rise; but it is apparent that the Poet makes Matter precede all Things; even the Gods. *Guietus* judges the next Verse to be supposititious.

## 24.

194 *Th' Abodes of HELL from the same Fountain rise.*

*Tartarus*, or *Hell*, is say'd to be brought forth with the Earth, because it is feigned to be in the inmost Recesses of the Earth. The Word *Tartarus* is derived from the *Phœnician tarabhtarabb*, the *Radix* of which is the *Hebrew* and *Arabic tarabb* which signifys he created Trouble. *Le Clerc*.

## 25.

196 *And hence does LOVE his antient Lineage trace.*

This Fable alludes to, and enters into, the Cradle of Nature. Love seems to be the Appetite, or Stimulation, of the first Matter, or, to speak more intelligibly, the natural Motion of the Atom. *Ld. Bacon*.

## 26.

- 202 EREBUS, *black Son*, from CHAOS came,  
*Born with his Sister* NIGHT.

It is rightly observed that Darkneſs was over all till the Sky was illumined by the Sun and the Stars; *Chaos* therefore brought forth Darkneſs and Night. *Tzetſ.* Before any Thing appeared all was *hereb* or *erbo*, Darkneſs or Night; the ſame is the Account *Mofes* gives Us. *Le Clerc.*

## 27.

- 204 NIGHT bore, the Produce of her am'rous Play  
*With* EREBUS, the SKY and chearful DAY.

I believe the Word *Αἰθήρ* does not mean the chief, or material, Part of the Air, but is the ſame with *Αἰθέρα* Serenity. *Le Clerc.* So *Night* and *Darkneſs* are properly ſay'd to be the Parents of *Day* and *Serenity*.

## 28.

- 206 EARTH *fiſt an Equal* to herſelf in Fame  
*Brought forth,*  
*The ſpacious* HEAV'N, &c.

All the Poet means is, that *Earth* 'app care before the Firmament which furrounds it. Similar to this is the Description *Milton* gives of the Offsprings of *Earth*.

————— God say'd,  
*Be gather'd now ye Waters under HEAV'N,  
Into one Place, and let dry Land appear,*

Immediately the *Mountains* huge appear  
Emergent, and their broad bare Backs upheave  
Into the Clouds. Book 7.

Let us now consider the Difference betwixt Πέλαγος or Πόντος and Ὠκεανός, which I render the *Sea* and the *Ocean*, and why the *Sea* is say'd to be from *Earth* only, and the *Ocean* from *Earth* and *Heaven*. That Part of the *Ocean* is generally agreed to be called *Sea* which takes a Name from any Country or particular Circumstance; the *Ocean*, *Diodorus Siculus* tells Us, in his first Book, comprehends, according to the Opinion of the Antients, all Moisture which nourishes the Universe; and *Stephens* quotes many Authoritys to shew it was always us'd in that Sense; I shall content Myself with one from *Homer*, and another from *Pliny*.

Εξ ουτέρ πάντες ποταμοί, ἢ πᾶσα θάλασσα,  
καὶ πᾶσαι κλύαι, &c.

From

From which are derived all Rivers, every Sea, and all Fountains.

The *Ocean*, says *Pliny*, is the Receptacle of all Waters, and from which all Waters flow; it is that which feeds the Clouds and the very Stars.

## 29.

214 *The Offsprings of Heaven and Earth.*

*Le Clerc* is inclined to think that these Names are some of real Persons, and some only poetical, as *Themis* and *Mnemosyne* which are Justice and Memory. The same Critic might have quoted *Plutarch* to countenance this Opinion, who names for real Persons *Cæus*, *Cœus*, *Hyperion*, and *Japhet*: nor is it unreasonable to believe the Poet designed some as Persons, for without such to measure Time *Saturn*, or Κρονος, which signifies Time, would be introduced with Impropriety.

The Etymologys of the Names of the *Cyclops* are literally expressive of their Nature. The general Name to all is from κύκλος a Circle and ὤψ an Eye; *Brontes* from βροντή Thunder, *Steropes* from Ἀσπερνή Brightness, *Arges* from Ἄργος white, splendid, swift. *Apollodorus* varies from our Poet in one of the Names of the *Cyclops*; instead of Ἄργος he calls him Ἀρπυία. It has been often remarked that *Homer*, *Hesiod*, *Apollodorus*,  
and

and other Mythologists, frequently differ in Names: I here give one Instance, from many Observations which I have made, of their not differing in Sense tho' in Name; for as swift, or splendid, is a proper Epithet for Lightning, *Απνί*, a Fork, is as significant a Name for one of the *Cyclops* as *Α'ρυν*.

*Cottus*, *Gyges*, and *Briareus*. [*Grævius* will have these three to be Men, and Robbers; he says the Antients intended, by the terrible Description of their many Heads and Hands, to express their Violence, Ferocity, and Injustice. The Scholiast *Tzetzes* says they are turbulent Winds; which physical Interpretation seems most agreeable to Me; their Heads and Hands well express their Rage; their being imprisoned by their Father in the Bowels of the Earth, and relieved by their Mother in Process of Time, which is the Meaning of *Saturn* releasing them, is all pertinent to the Winds. I am not insensible of an Objection that may be started, in this Explication, from the Manner in which they are made Part of the War with the Gods; but we are to consider that the Poet does not confine himself to direct physical Truth; for which Reason he prepared his Readers for a Mixture of Fiction, from the Mouth of the *Muse*, in the Beginning of the Poem.

Let Us come to the Explanation of the Conspiracy of *Earth* and *Saturn* against *Heaven*. *Tzetzes*, *Guietus*, and *Le Clerc*, have this Con-  
S
jecture

jecture likewise of the Children, which were confined by *Heaven* in the Recesses of the Earth; they were the Corn-fruits of the Earth which, in Time, some Person found to be of Benefit to human Kind; he discovered the Metal of which he made a Sickle: the Posture of reaping is designed by his left Hand applyed to the Members of his Father, and his right to the Instrument. The Giants and Nymphs, which are sayd to spring from the Blood of *Heaven*, are those who had the Advantages of the Invention. The warlike Giants and Furys are Wars and Tumules, which were the Consequences of Plenty and Riches. *Saturn* throwing the Members into the Sea denote Traffick with foreign Countrys.

*Venus*, says *Ld. Bacon*, is designed to express the Concord of Things.

*Heaven* called his Sons *Titans* from *τιτάινω* to revenge: his Prophecy may allude to the Disturbances in the World which were the Effects of Plenty and Luxury.

How monstrous does this Story seem in the Text! Certainly the Author must have some physical Meaning in View; and what more probable than the last we have produced; this allegorical Way of writing will cease to be a Wonder, when we consider the Custom of the Times, and the Love the Antients bore to Fables; and



must think ourselves happy that we can attain such Light into them as we have, since we are divided by such Length of Time from the first Inventors; and seeing the poetical Embellishments since added to them have rendered them more obscure: but of this I shall speak more largely in my Discourse at the End.

30.

325 ~~The~~ *Offsprings of Night.*

See Note the fourth to the first Book of the *Works and Days for Contention*, and the *Offsprings of Contention*. The Distinction which *Tzetzes* makes betwixt *Mōia* and *Khēa*, which I translate *Destiny* and *Fate*, is this; one confirms the Decree concerning our Death, and the other the Punishment attending evil Works. *Le Clerc* infers, from the Poet making even the Gods subject to the *Fates*, that they must be mere Men which were immortalised by human Adoration; but the Passage which *Plutarch*, in his Inquiry after God, quotes from *Plato* will better reconcile this; *Fate*, says he, is the eternal Reason, and Law, implanted in the Nature of every Being.

*Momus* is called a Deity because he animadverts on the Vices both of Men and Gods; but why is he called the Son of *Night*? Because Censure and Backbitings are generally spread privately and as

in the Dark. His Name is from *Moum* or *Mom*, the *Phœnician* Word for Vice. *Lucian*, in his *Assembly of the Gods*, makes *Momus* speak thus of himself; *all know Me to be free of my Tongue, and that I conceal Nothing ill done : I blab out every Thing, &c. Le Clerc.*

The *Hesperides* are Nymphs which are fayed to watch the golden Fruit in the western Parts of the World. *Tzetzes* thus interprets this Story: the *Hesperides* are the nocturnal Hours in which the Stars are in their Lustre; by *Hērēiēs*, who is feigned to have plucked the golden Fruit, is meant the Sun, at whose Appearance the Stars cease to shine.

*Nemesis* is called the Goddess of Revenge, and the Etymology of her Name speaks her Office, which is from *νεμεσάω* to resent. Our Poet, in his *Works and Days*, ranks her with *Modesty*.

## 31.

357 *The Offsprings of the Sea and Earth.*

*Nereus*, which in the *Phœnician* Tongue is *naharo* a River, is fayed to be a Son of the *Sea*, because all Rivers take their Rise from thence according to the Opinion of the Poet. The Reason, perhaps, for which he has this extraordinary Character in the *Theogony* is because he was esteemed a prophetic Deity. *Le Clerc.*

*Tbau-*

*Thaumas* is here made the Son of the *Sea* and *Earth*, and the Father of *Iris*: *Le Clerc* says he is thus allyed to the *Sea* and *Iris*; he is the Deity that presides over Clouds and Vapours, which arise from the *Sea* and the *Earth*, and cause *Iris* or the Rainbow. He is called *Thaumas* from θαυμάζω to wonder at, or admire, or from the *Phœnician* Word, of the same Signification, *thamab*, because all *Meteors* excite Wonder or Admiration.

*Phorcys*, says *Le Clerc*, seems to have been one who employed himself in Navigation; but his Derivation of the Word is too far fetch'd from the *Syrian phrak*, he departed, or travelled. The same Critic is surpris'd, and indeed not without Reason, that *Ceto* should be called fair, and have such horrid Children; he derives her Name from *Kout* to be contentious, to loath.

*Eurybia* is from εὐρύς wide and βία Force; one of extensive Powr.

32.

367 *The Nereids.*

*Tzetzes* thinks the Poet, by the Names of the *Nereids*, designed to express several Parts and Qualitys of the *Sea*; but *Le Clerc* believes them only the arbitrary Invention of the Poets.

*Thoe,*

*Thoe*, Velocity. Many of the former Editions of our Poet have this Word as an Epithet only to *Spio*, which *Mombriti*us, in his Translation, has followed; but the old Scholiast uses it as a Name; and *Grævi*us observes that the Number of the *Nereids* would not be compleat without her.

## 33.

415 *The Offsprings of Thanmas, and Electre.*

The *Harpys* are violent Storms; the Etymologys of their Names are signifcant of their Nature. The Word *Harpys* is from ἀρπάζω to tear, to destroy; *Aëlle* from αἶμα a Storm; *Ocypete* from ὠκύς swift and πέτομαι to fly.

## 34.

423 *CETO to PHORCYS bore the GRAIÆ, &c.*

I shall give the Story of the *Gorgons*, and the *Graiæ*, as related by Lord *Bacon*, with his Reflections on the same.

*Perseus* is sayed to have been sent by *Pallas* to slay *Medusa*, who was very pernicious to many of the Inhabitants of the western Parts of *Hiberia*; for she was so dire and horrid a Monster that by her Aspect only she converted Men into Stones. Of the *Gorgons* *Medusa* only was mortal:  
*Per-*

*Perseus*, preparing himself to murder her, received Arms and other Gifts from three Deitys; from *Mercury* he had Wings for his Heels, from *Pluto* a Helmet, and from *Pallas* a Shield and a Looking-glass. He went not immediately towards *Medusa*, tho he was so well instructed, but first to the *Graia*; who were grey and like old Women from their Birth. They all had but one Eye and one Tooth which she who went abroad used, and layed down when she returned. This Eye and Tooth they lent to *Perseus* who, finding himself thus completely furnished for his Design, flew without Delay to *Medusa*, whom he found sleeping: if she should awake he dare not look in her Face, therefore, turning his Head aside, he beheld her in the Glass of *Pallas*, and in that Manner taking his Aim he cut off her Head: from her Blood instantly sprung *Pegasus* with Wings. *Perseus* fixed her Head in the Shield of *Pallas*, which retained this Powr, that all who beheld it became stupid as if thunder-struck.

This Fable seems invented to shew the Prudence required in waging War; in which three weighty Precepts are to be considered as from the Counsel of *Pallas*. First, in the enlarging Dominions the Occasion, Facility, and Profits, of a War are to be thought of before Vicinity of Territorys; therefore *Perseus*, tho an oriental, did not decline an Expedition to the extreamest Parts of the West. Secondly,

condly, Regard ought to be had to the *Motives* of a War, which should be just and honourable; for a War on such Terms adds Alacrity both to the Soldiers and those who bear the Expense of the War; it obtains and secures Aids, and has many other Advantages. No Cause of a War is more pious than the quelling Tyranny, which so subdues the People as to deprive them of all Soul and Vigour, which is signified by the Aspect of *Medusa*. Thirdly, the *Gorgons* were three, by which Wars are represented, and *Perseus* is judiciously made to encounter her only ~~who~~ <sup>one</sup> who was mortal; that is, he would not pursue vast and endless Hopes, but undertook a War that might be brought to a Period. The Instruction which *Perseus* received is that which conduces to the Success or Fortune of the War: he received Swiftneſs from *Mercury*, Secrecy of Counſels from *Orcus*, and Providence from *Pallas*. Tho *Perseus* wanted nor Aid nor Courage, that he should consult the *Graie* was necessary. The *Graie* are Treasons, and elegantly ſay'd to be grey, and like old Women, from their Birth, becauſe of the perpetual Fears and Tremblings with which Traitors are attended. All their Force, before they appear in open Rebellion, is an Eye, or a Tooth; for every Faction alienated from a State contemplates and bites: this Eye and Tooth is in common; for what they learn and know paſſes thro the Hands of Faction from one to the other; the Meaning of the Tooth is, they

all bite alike; *Perseus* therefore was to make  
 friends of the *Graie*, that they might lend him  
 the Eye and the Tooth. Two Effects follow, the  
 Conclusion of the War; first, the Generation of  
*Pegasus*, which plainly denotes Fame, that flies  
 abroad and proclaims the Victory: the second is  
 the bearing the Head of *Medusa* in the Shield,  
 for one glorious and memorable Act happily ac-  
 complished restrains all the Motions of Enemys,  
 and makes even Malice amazed and dumb. Thus  
 far *Ld. Bacon*; the following physical Explana-  
 tion from *Izetz*.

*Phorcys* signifies the Vehemence of the Waters,  
*Ceto* the Depth; *γενειαν* the Scholiast interprets  
*τὸν ἀφρόν* the Foam; *Pephredo* and *Enyo* the De-  
 sire of marine Expeditions. The Poet calls the  
*Hesperides* murmuring because the Stars in those  
 Parts, according to *Aristotle*, move to a musical  
 Harmony: by *Stheno* and *Euryale*, which are  
 immortal, he means the immense and inexhaustible  
 Parts of the Ocean, by *Medusa* the Waters which  
 the Sun, or *Perseus*, dries up by his Beams. *Chry-  
 saor* and *Pegasus* are those Parts of Matter which  
 are exalted on high, and break in Thunder and  
 Lightening. *Pegasus*, says *Grævius*, is so called  
 because he was born near, *Πηγας*, the Fountains of  
 the Main; *Chrysaor* from his having in his Hand  
*Χρυσάον ἄσπερ* a golden Sword. *Le Clerc* tells Us  
 this Fable is originally *Phœnician*; he derives the  
 T Name

Name of *Perseus* from *pharscho* a Horseman, and *Chrysaor* from the *Phœnician* Word *Chrisaor* the Keeper of Fire.

## 35.

454 *The Offsprings of Chrysaor and Callirhoe.*

*Geryon*. Some, says the Scholiast, will have *Geryon* to signify Time; his three Heads mean the present, passed, and the future; *Erythea* is an Island in the *Ocean* where he kept his Herds. *Tzet.*

*Le Clerc* tells Us that when *Hercules* invaded the Island which *Geryon* possessed he was opposed by three Partys which were Inhabitants, and conquered them; which explains his cutting off his three Heads.

The same Critic afterwards seems to doubt this Interpretation; he quotes *Bochart* to prove that No Oxen were in *Erythea*, and that the Island was not productive of Grass: but I think if Heads are figuratively meant for Partys, the Herds may as well be took for the Men who composed those Partys. *Orthus* is the Dog of *Geryon* that watched the Herds, which may be some chief Officer, and his being murdered in a gloomy Stall may signify the shameful Retreat he made in his Time of Danger.



## 36

479. *The Offsprings of Echidna and Typhaon.*

*Cerberus Le Clerc* derives from *chrabrosch* having many Heads. The *Hydra*, he tells Us, means the Inhabitants about the Lake *Lerna*. *Juno* may therefore signify the Earth who nourished the *Hydra*.

\**Chimæra* is from the *Phœnician chamirah burned*: it was a Mountain so called because it emitted Flames; of which says *PLINY*, the Mountain *Chimæra in Phaselis flames, without ceasing, Night and Day*. *STRABO* thinks the Fable took a Rise from this Mountain: the three Heads may be three Cliffs; *Bochart* supposes them to be three Leaders of the People of *Pisidia*, whose Names may have a Similitude to the Nature of the three Animals, the Lyon, the Goat, and the Serpent. *Bellerophon* is sayed to conquer this Monster, to whom the Poet gives *Pegasus*, because to gain the Summit of the Mountain no less than a winged Horse was required. *Le Clerc*. The Interpretation of *Chimæra* a Mountain is not unnatural when we consider her the Daughter of *Typhaon*, of whom we shall speak more largely in a following Note.

507 *The Offsprings of Orthus and Chimæra.*

*Sphinx* is thus described by APOLLONORUS; *she had the Breast and Face of a Woman, the Feet and Tail of a Lyon, and the Wings of a Bird.* LE CLERC has this Interpretation, which seems the most reasonable, of this Monster. After deriving the Name from *Sphica* which is a Murderer, he tells Us, in *Sphinx* is shadowed a Gang of Robbers which lurked in the Cavities of a Mountain; she is sayed to have had the Face and Breast of a Woman because some Women were among them, who perhaps allured the Travellers, the Feet and Tail of a Lyon, because they were cruel and destructive, and the Wings of a Bird from their Swiftness. She is sayed to have slain those who could not explain her *Ænigma*; that is, they murdered such as unwarily came where they were, and knew not their Haunts. *OEdipus* is recorded to have unraveled the *Ænigma* because he found them and destroyed them.

The *Nemean Lyon* may be an Allegory of the same Nature, or literally a Lyon.

## 38.

514. Ceto and Phorcys both renew their Flame,  
 From which Amour a horrid Serpent came.

Serpents are often in fabulous History constituted Guards of Things of immense Value. The Serpent *Python* kept the Oracle at *Delphi*; and a *Serpent* is made to watch the golden Fruit. What is the Moral of all this? When we are intrusted with Affairs of Price and Importance we ought to be as vigilant as Serpents. The Word "Ophi" a Serpent comes from "ὄφειναι" to see; and the *Phœnician* *nahhasch*, a Serpent, is from a Verb in the same Language to see. *Le Clerc*. I must add to this Explanation, the *Serpent* being placed in a Cave to guard the Fruit denotes Secrecy, as well as Vigilance.

## 39.

521 The Offsprings of Tethys and Ocean.

The Commentators have concluded *Hesiod* later than *Homer* from his naming the chief River in *Ægypt* under the Appellation of the *Nile*, which, they say, was not so called in the Days of *Homer*, but *Ægyptus*. This Argument cannot prevail when

when we consider the Word in the *Radix* which, says *Le Clerc*, is *nubhul* and *nbbil*, and in *Hebrew* *nabhal*, which is the common Name for any River; *Hesiod* therefore might choose *Nile*, κατ' ἐξοχην, for Eminence, it being the principal River; or for the same Reason, which is not unlikely, that *Homer* might choose *Ægyptus*, because it came more readily into the Verse. Let this Argument stand in any Manner, here is no Foundation to determine so difficult a Point as the Age of either of these Poets' from it.

*Alpheus* is a River in *Elis*, and has something more extraordinary, says *Pausanias*, in it than any other River; it often flows under Ground and breaks out again. *Eridanus* a River, says the Scholiast, of the *Celtæ*. *Strymon* a River in *Thrace*. *Meander* in *Lydia* or *Icaria*. *Ister* in *Scythia*. *Phasis* in *Colchis*. *Rhesus* in *Troy*. *Achelous* in *Acaruia* or *Ætolia*. *Nessus* in *Thrace*. *Rhodus* in *Troy*. *Haliacmon* in *Macedon*. *Heptaporus*, *Granicus*, and *Æsopus*, in *Troy*. *Hermus* in *Lydia*. *Simois* in *Troy*. *Peneus* in *Thessaly*; and some, says *Izetzes*, say *Granicus* and *Simois* are in *Thessaly*. *Caicus* in *Mysia*. *Sangarius* in upper *Phrygia*. *Ladon* in *Arcadia*; this River, says *Pausanias*, exceeds all the Rivers in *Greece* for Clearness of Water. *Partbenius* in *Paphlagonia*. *Evenus* in *Ætolia*. *Ardescus* in *Scythia*. *Scamander* in *Troy*. The Daughters of  
Tethys

*Tethys* and *Ocean* are only poetical Names; designed, says the Scholiast, for Lakes and Rivers of less Note than the Sons. They are sayed, continues he, to have the Care of Mankind from their Birth jointly with *Apollo*, because Heat and Moisture contribute to Generation, and the Nutrimment of Men thro Life.

## 40.

579 *The Fruits of Thia and Hyperion.*

The *Sun* is called *ἥλιος* from the *Phœnician* Word *belojo*, that is high; tho this Name may suit all the Planets, yet it is more properly given to the most eminent of them. He is sprung from *Hyperion*, that is from him that exists on High. The Word *Σελήνη*, the *Moon*, or in the Doric *Σελάννα*, is from the *Phœnician* Word *Schelanah*, that is, one that wanders thro the Night. *Aurora*, or the Morning, being born of the same Parents, needs no Explanation.

## 41.

585 *The Offsprings of Creus and Eurybia.*

*Le Clerc* says the Children of *Creus* and *Eurybia* are not to be found in any ancient History, nor

nor to be explained from the Nature of Things; but if we consider the Etymologys of the Names of the Parents his Remark will prove invalid. *Creus* is from the Verb to judge, and *Eurybia*, as I have before observed, signifys wide Command; Judgment therefore and Powr are made the Parents of three Offsprings of Renown. I must here observe that *Pallas* cannot be the same with her who is afterwards sayed to spring from the Head of *Jove*. Our Poet calls this *Pallas* only, and the latter *Athena* and *Tritogenia*. The following Verses which tell Us the *Winds* sprung from *Astræus* and *Aurora* I should suppose spurious, because we are told in the same Poem they sprung from *Typhæus*, which is every Way agreeable to the physical Sense; we must therefore suppose them supposititious, or the Poet has committed a very great Blunder. See farther in the Note to Verse 1195.

## 42.

589 Styx, &c.

*Styx*, says the Scholiast, is from *εὐγυνω* to hate, to dread; why her Offsprings are made Attendants on the Almighty is conspicuous; but I am not satisfied in *Pallas* being their Father; *Tzetzes* tells Us he understands by *Pallas* the superior Motion which produces such Effects. The Name, I believe, must come from *πάλλω*, a Verb to express

press extraordinary Action, in *Latin* *vibro, agito, &c.* We are here told that *Styx* was ordained, by *Jove*; the Oath of the Gods; on which *Ld. Bacon* has the following Remark. Necessity is elegantly represented by *Styx*, a fatal and irre-meable River. The same noble Author goes on to shew that the Force of Leagues is to take away the Powr of offending, by making it necessary that the Offender should undergo the Penalty enacted. Thus he proceeds; if the Power of hurting be took away, or if, on P<sup>r</sup>each of Covenant, the Danger of Ruin, ~~and~~ Loss of Honour or Estate, must be the Consequence, the League may be sayed to be ratified, as by the Sacrament of *Styx*; since the Dread of Banishment from the Banquets of the Gods follows; under which Terms are signified, by the Antients, the Laws, Prerogatives, Affluence, and Felicity, of Empire. See farther Verse 1082.

43.

625 *The Offsprings of Cœus and Phœbe.*

*Le Clerc* derives *Phæbe* from the *Phœnician* *Phe-bah*, which is *Os in illâ*, that is a prophetic Mouth, for in the *Phœnician* Tongue the Oracle is called the Mouth of God, and to say we consult the Mouth of God is the same as to say we consult the Oracle. *Latona*, in *Greek* *Leto*, the same Critic derives from *lout* or *lito* or *leto*, which

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is

is to use magic Charms; therefore, says he, *Apollo* and *Diana*, who preside over magic Arts, are sayed to be born of her. *Asteria*, he tells Us, comes from *hassethirah* which signifys lying hid, not an improper Name for an Enchantress.

## 44.

633 *Hecate.*

This Goddess is by the *Phœnicians* called *Echatha* that is *the only, unica*; for which Reason the Poet calls her *μυρογυνης* the only begotten. She is esteemed the chief President over magic Arts, and reckoned the same with the Moon. The *Phœnicians* invoked her because she is the Regent of the Night, the Time when all Incantations, Charms, and the like, are performed. The Sun is in the same Language called *hbadad* the only or one, *unus*. *Hecate* is here sayed to have the Fate of Mariners jointly with *Neptune* in her Powr, because the Moon has an Influence over the Sea, as well as over the Land. *Le Clerc*. The Scholiast says the Poet gives this great Character of *Hecate*, because the Person, who was perhaps after her Death honoured with divine Rites, was a *Bæotian*.



## 45.

694 Saturn, Rhea, and their Offsprings.

E'ςίν, by the *Latins* called *Vesta*, is by the Learned justly derived from *Esch*, or the *Syrian Eschtha*, Fire; she is esteemed the Goddess of Fire. I must beg Leave to add, to this Derivation of *Le Clerc*; the Word E'ςίν which is the *Ionic* for *Esig*, a Fire-place. *Ceres*, the *Greek* Δημητρίη comes from *dai*, a *Phœnician* Word, signifying Plenty; a proper Name for her who has the Honour of being thought the first who taught to cultivate the Ground, and to raise Fruit-trees. *Hep*, the *Greek* Name of *Juno*, is from the *Phœnician* Word *hira* or *harah* Jealousy; than which no Name could be more apt to *Juno*, who is often represented as teasing her Husband with jealous Surmises. *Aΐδης*, or *Pluto*, is from the *Phœnician* Word *ed* or *ajid*, which is Death or Destruction; the Poet calls him hard of Heart, because he spares none. *Plutarch* tells Us, in his Life of *Theseus*, that the Descent which that Hero is sayed to make into *Hell* means Nothing more than his Journey to *Epirus* of which *Aΐδης*, or *Pluto*, was King. *Pluto* is sometimes called the God of Riches, because he had in his Kingdom many Mines of Silver and Gold. We now come to the Etymologys of Ε'ννοια and Ποσειδών, the

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Names

Names of *Neptune*. *Posedon* signifies a Destroyer of Ships, *Ερως* & Earthshaker. *Jupiter* is called the Father of Gods and Men, because all Sovereigns are Fathers of their People. *Saturn* is sayed to swallow his Children, that is he imprisoned them. Thus far *Le Clerc*. I shall conclude this Note with the following Remark from *Ld. Bacon*. The first Distinction of Ages is signified by the Reign of *Saturn*, who thro the frequent Dissolutions and short Continuances of his Sons is sayed to have devoured them; the second is described by the Reign of *Jupiter* who drove those continual Changes into *Tartarus*, by which Place is meant Perturbation. *Guietus* thinks the twelve Lines from Verse 745 to 757 supposititious.

## 46.

769 *The Offsprings of Japhet and Clymene.*

The Learned will have *Japhet* to be the Son of *Noah* whose Posterity inhabited *Europe*; but, since so many Interpolations and Falshoods are mixed with the History of Antiquity, we cannot wonder if this Story, in some Degree, remains yet obscure. *Atlas* is sayed to support the Heavens near where the *Hesperides* are situated: *Atlas* might possibly have been the Founder of the People who possessed the extreamest Parts of *Africa* about the Mountain *Atlas*; which Mountain, thro

thro the extraordinary Height, seemed to prop up Heaven, and because it was far in the West where they imagined Heaven almost met the Earth. This Mountain might have had the Name from the first Ruler of the People. *Menæti* is called *ὕβρις* contumelious, or injurious, which is agreeable to the *Radix*, the *Chaldean* Word *menath* he terrified. *Bochart*, in his *Phaleg*, Book 1, Chapter 2, tells Us the true Name of *Prometheus* was *Magog*, who was the Son of *Japhet*: he is sayed to have been bound ~~to~~ *Caucasus* because he settled near it, ~~and to have~~ stole Fire from Heaven because he found out the Use of those Metals which were in the Mines about *Caucasus*. *Æschylus* puts these Words into the Mouth of PROMETHEUS, *who will say he found out Brass, Iron, Silver, and Gold, before Me.* The Etymology of *Magog* seems to favour the Story of the Vultur gnawing his Liver; the *Hebrew* Name is *moug* or *magag*, which is to waste away. The *Radix* of *Gog* is he burned, not an improper Name for him who was enamoured with *Pandora*. LE CLERC. To these Accounts I shall add the following from *Diodorus Siculus*. The *Nile*, under the Rising of the Dogstar, at which Time it was usually full, overflowed the Bounds, and layed great Part of *Ægypt* under Water. *Prometheus*, who tryed to preserve the People by endeavouring to stop the Flood, dyed thro Grief because he could not accomplish his Design. *Hercules*, inured to Labour, and

and to overcome Difficultys, stoped the Current and turned it to the former Channel. This gave Rise, among the *Greek* Poets, to the Story of *Hercules* killing the Eagle which preyed on the Liver of *Prometheus*. The Name of the River was then αἰῶν the *Greek* Word for an Eagle.

Since the Opinions of the Learned are so various on this, and several other Fables of Antiquity, we must rest on those Interpretations which come nearest to Nature, and which leave Us least in the Dark. My Judgement is that, whatever might give Birth to this Fable, our Poet, not regarding the different Relations in his Time, designed it as a moral Lesson, shewing the bad Effects of a too free Indulgence of the Passions, and, in the Character of *Prometheus*, the Benefits of regulating them with Discretion; which I think I have shewed in my Remarks on this Story as told in the *Works* and *Days*; to which I shall add the following Reflections from *Ld. Bacon*, which are more properly introduced here, as they more particularly regard this Fable as told in the *Theogony*.

After the Improvement of Arts and the human Understanding the Parable passes to Religion, for the Cultivation of Arts was followed by the Institution of divine Worship, which Hypocrisy soon polluted. Under the twofold Sacrifice the religious

ous Person and the Hypocrite are truly represented: one contains the Fat, which is the Portion of God, by the Flame and Fumes arising from which the Affection and Zeal for the Glory of God are signified; by the Entrails and Flesh of the Sacrifice, which are good and wholesome, are meant the Bowels of Charity. In the other is Nothing but dry and naked Bones, which only stuff up the Skin while they make a fair Shew of a Sacrifice. In the other Part of the Fable, *Prometheus* means prudent Men who consider for the future, and warily avoid the many Evils and Misfortunes which human Nature is liable to; but this good Property is accompanied with many Cares, with the Deprivation of Pleasures; they defraud their Genius of various Joys of Life, they perplex themselves with intestine Fears and troublesome Reflections, which are denoted by the Eagle gnawing his Liver while he is bound to the Pillar of Necessity: from the Night they obtain some Relief, but wake in the Morning to fresh Anxieties. *Prometheus* having Assistance from *Hercules* means Fortitude of Mind. The same is the Explanation, by the Scholiast, of the Eagle. The Poet goes farther than what *Tzetzes* and *Ld. Bacon* have observed; he makes *Hercules* free *Prometheus* by the Consent of *Jupiter*; the Meaning of which must be that such Miserys are not to be undergone patiently without divine Aid to support the Spirits. This Story is not yet without Obscuritys,  
for

for *Hesiod* calls *Prometheus* ἀνὰ κῆρα blameless, hurtful to none, and at the same Time makes him playing Tricks with *Jupiter* in his Offerings. I must here observe that this Fable is more consistent in every Part as told in the *Works and Days*; nor is it to be wondered at when we consider that Poem as the Work of his riper Years, when his Genius was more sedate, and his Judgement more settled. I shall conclude this Note with an Allusion which *Milton* has, in his Description of *Eve*, to the Story of *Pandora*; from which it is evident he took the Box of *Pandora* in the same Sense with the forbidden Fruit; and, as I have already observed in my Notes to the *Works and Days*, many have been of Opinion that both are from one Tradition. The Lines in *Paradise lost* are these.

More lovely than *Pandora*, whom the Gods  
 Endow'd with all their Gifts (and, o! too like  
 In sad Event!) when, to th' unwiser Son  
 Of *Japhet* brought by *Hermes*, she ensnar'd  
 Mankind with her fair Looks. Book 4.

## 47

216 Here begins the Battle of the Gods which continues to Verse 1222. In this the Learned are much divided concerning the Intention of the Poet, and from whence he took his Account of the War. Some imagine it of *Ægyptian* Rise from the Story of *Typhon*; nor are they few who believe it from the same Tradition of the Battle of the Angels; but *Tzetzes* thinks it no other than a poetical Description of a War of the Elements: but they are certainly wrong who think it entirely from either. I do not in the least doubt but the Poet had a physical View in some Passages, and in some Particulars may possibly have had a Regard to some Relations, whether fabulous or real, of Antiquity; but his main Design seems to have been that of relating a War betwixt supernatural Beings; and, by raising his Imagination to the utmost Height, to present the greatest and dreadfulest Ideas which the human Mind is capable of conceiving: and I believe I may venture to say some Parts of this War are the sublimest of the sublime Poetry of the Ancients. If a nicer Eye should discover every Part of this War to be entirely physical, which I think impossible, yet I am not unjustifiable in my supposing his Design to be that of relating a War betwixt supernatural Beings, for while those Parts

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of

of Nature are cloathed in *Prosopopœias* they cease to be Parts of Nature till the Allegory is unfolded; our Ideas therefore are to be placed on the immediate Objects of Sense, which are the Persons of the War as they directly present themselves to our Eyes from the Description of the Poet. The first Part of this War is to Verse 969; his setting out is with great Judgement; he only tells Us of a Skirmish in which neither Party gained, and from the Speeches of *Jupiter* and *Cottus*, in the Time of the Truce, gives Us Expectations of Something great to come. I must here observe that all the Commentators on our Poet are silent to the poetical Beautys of this War, which makes Me think them to have been Men of more Learning than Taste.

Our Poet tells Us the Gods eat Nectar and Ambrosia; and *Homer* mentions a River of Nectar and Ambrosia, ἀμβροσίης καὶ νέκταρος ἀπορρώξ. *Odyss.* γ: from which we may conclude those Words to be used both for Meat and Drink among the Gods.

## 48.

979. *And the Titanic Gods by Jove reliev'd  
From Erebus.*

The Reader is to take Notice that tho most of the *Titans* were against *Jupiter* all were not, for  
*Cottus*,



*Atlas*, *Gyges*, and *Briareus*, were *Titans*; what an Image is in these three Brothers taring up the Rocks, and throwing them against the Enemy! Heaven, Earth, the Ocean, and Hell, are all disturbed by the Tumult. The Poet artfully takes Care to raise our Ideas, by heightening the Images, to the last. The Description of the Battle from Verse 970 to 993 is great, but it is impossible that any Reader should not feel himself more effected, with the Grandeur and Terror with which *Jupiter* urges the Fight. Heaven, Earth, the Ocean, and Hell, are all disturbed as before, but the additional Terror, and the Variation of the Language, make a new Scene to the Mind.

One Conflagration seems to seize on all  
And threatens *Chaos* with the gen'ral Fall.

How elevated are these in the Original! Could the Genius of Man think of any Thing sublimer to paint the Horror of the Day; attended with the Roar of all the Winds, and the Whirling of the Dust! Could he think of Ought more adequate to our Ideas to express the Voice of the War by than by likening it to the confused Meeting of the Heavens and the Earth, to the Wreck of Worlds! *Do you see*, says *Longinus* on another Author, *the Earth opening to her Center, the Regions of Death just ready to appear, and the*  
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whole

*whole Fabrick of the World upon the Point of being rent asunder and destroyed, to signify that in this Combat Heaven, Hell, Things mortal and immortal, every Thing, co-laboured as it were with the Gods, and that all Nature was endangered. This Passage of Longinus could never be applyed with more Justice than here, nor more properly expressed in our own Language than in the Words of Mr. Welsted from his excellent Translation of that Author.*

*Milton*, in his *Battle of the Angels*, has judiciously imitated several Parts of our Poet: in one Place says he;

*Hell* hear'd th' unfufferable Noise. ———

*And a little farther,*

————— confounded *Chaos* roar'd,

And felt tenfold Confusion.

Book 6.

*Le Clerc* thinks *Chaos* here means the whole vast Extent of Air; but *Grævius* takes it for *μέγα χάσμα* the vast Chasm that leads to Hell; in which last Sense *Milton* likewise takes it, describing the Pass from Hell to Earth.

Before

fore their Eyes, in sudden View, appear  
 Secrets of the hoary Deep, a dark  
 Illimitable Ocean, without Bound,  
 Without Dimension, where Length, [Height,  
 And Time, and Place, are loss'd; where eldest *Night*,  
 And *Chaos*, Ancestors of Nature, hold  
 Eternal Anarchy, amidst the Noise  
 Of endless Wars. *Book 2. and in the first Book.*

————— the universal Host upsent  
 A Shout that toré *Hell's* Concave, and beyond  
 Frighted the Reign of *Chaos* and old *Night*.

## 49.

1030 From this Verse to Verse 1134 the Poet  
 judiciously relieves the Mind from the Rage of  
 Battle with a Description of *Tartarus*, *Styx*, &c.  
 with an Intent to end the War, and surprise Us,  
 with Something more sublime than we could ex-  
 pect after what had preceded the single Combat  
 betwixt *Jupiter* and *Typhæus*. In the Description  
 of *Tartarus* *Milton* has many Imitations of our  
 Poet..

With

## NOTES to the

With *Earth* thy vast Foundations cover'd o'er. *Hesiod.*

Satan *describing his Realm.*

—— lately Heav'n, and Earth, another World,

Hung o'er my Realm.

*Milton.* Book 2.

The Entrance there, and the last Limits, ly,

Of Earth, the barren Main, the starry Sky,

And *Tart'rus*; there of all the Fountains rise.

*Hesiod.*

——— this wild Abyfs,

The Womb of Nature, and perhaps her Grave.

*Milton.* Book 2.

——— where Heav'n

With Earth and Ocean meets. *Milton.* Book 4.

*And afterwards;*

——— And now, in little Space,

The Confines met of empyrean Heav'n,

And of this World, and on the left Hand Hell.

Book 10.

Here Storms in hoarse, in frightful, Murmurs play.

*Hesiod.*

—— nor

— nor was his Ear less peal'd  
 With Noises loud and ruinous. *Milton. Book 2.*

*And little lower in the same Book.*

At length a universal Hubbub wild  
 Of stunning Sounds, and Voices all confus'd,  
 Born thro the hollow Dark, assaults his Ears.

*Tzetzes* says the Beginning and End of Things are say'd to be here figuratively, because we are in the Dark as to the Knowledge of them. The Verses in which *Atlas* is made to prop the Heavens *Quietus* supposes not genuine.

## 50.

1082. The Story of *Styx*, with the Punishment of the perjured Gods, is chiefly poetical. Why this River should be detestable to Immortals I know not, unless they think it a sad Restraint to be deterred from Perjury; this Thought has too much Impiety in it, therefore we must give it another Turn; as relating to the Oaths of great Men, or in the same Sense that Death is called a Foe to the Gods, which is from the Grief they are sometimes made to suffer for the Death of any favourite Mortal; as *Venus* for *Adonis*, and *Thetis* for *Achilles*.

51. Ty-

## 51.

- 1136 *Typhæus* and *Typhaon* seem to be different Persons, (tho some will have them two Names of one Person) because *Typhæus* is no sooner born but he rebels, and is immediately destroyed: and *Typhaon* is made the Father of many Children. *Le Clerc* derives the Word *Typhæus* from the *Phœnician* Word *touphon* the *Radix* of which is *touph*, to overflow, to overwhelm. He is not injudiciously called the Father of the Winds, and the Son of *Earth* and *Tartarus*; the various Voices which the Poet gives him are agreeable to the several Tones of the Winds at several Times. *Ld. Bacon* has this Reflection on the poetical Description of this Monster. Speaking of Rebellion he says, because of the infinite Evils which it brings on Princes and their Subjects, it is represented by the horrid Image of *Typhæus*, whose hundred Heads are the divided Powers, and flaming Jaws incendiary Designs.

## 52.

- 1154 With what Dignity *Jupiter* sets out for this single Combat! Heaven and Earth tremble beneath him when he rises in Anger. Similar to this Passage is the seventh Verse of the eighteenth Psalm. *Then the Earth shook and trembled, the*  
Foun-

*Foundations of the Hills also moved, and were shaken, because he was wroth.*

Here are three Circumstances which exalt the Images above those in the former Battles, the Winds bearing the Fire on their Wings, the Giant flaming from his hundred Heads, and the Similitude of the Furnace.

## 53.

1195. In the Winds which are here sayed to be from the Gods the Poet omits the East-wind; tho some will have ἀπρῆς to be the Name of a Wind, and as such *Mombritus* takes it in his Translation; *Aulus Gellius* indeed gives it as the Name of a Wind, but as one that blows from the West, by the *Latins* called *Caurus*. STEPHENS gives Examples of it being used for the Epithet swift; and *Scapula* quotes *Aristotle* to shew he uses it in the same Sense, ἀπρῆτες κεραυροὶ the swift Lightenings; ἀπρῆτες is from the same *Radix*, and of the same Signification, with ἀπρῆς. The Poet calls the Winds sprung from *Typhæus* greatly destructive to Mortals, and those from the Gods profitable; the two following Verses from *Exodus* therefore will, in some Degree, countenance my Reading of ARGESTES. *The Lord brought an East-wind on the Land all that Day, and all that Night, and when it was Morning the East-wind brought the Locusts.* Chap. 10. Ver. 13. *The Lord turned a mighty strong West-*  

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wind

wind, which took away the Locusts. Ver. 19. Tho this is related as a Miracle, we may suppose the properest Winds were chose to bring the Evil and the Good on the Land. In whatever Sense this Word is took our Poet is not free from Absurdity in his Philosophy when he makes the North, South, and West, Winds, spring from the Gods, and those which tyranize by Sea and Land from *Typhæus*; for the Winds from each Corner are hurtful sometimes, all depending on what Circumstances the Elements are in, and not from what Part the Winds come.

## 54.

- 1222 Here ends the War. *Tzetzes* says the Conquest *Jupiter* gained over the Foe was the Tranquility of Nature after the Confusion of the Elements was layed. However the physical Interpretation may hold good thro the whole, the War is regularly conducted, and justly concluded; the Hero is happily situated, the Enemy punished, and the Allys rewarded.

## 55.

- 1223 I shall give the Explanation of the Story of *Minerva* springing from the Head of *Jove* in the Words of *Ld. Bacon* from his *Essay on Counsel*.

The



The antient Times do set forth, in Figure, both the Incorporation, and inseperable Conjunction, of Counsel with Kings, and the wise and politic Use of Counsel by Kings; the one in that they say *Jupiter* did marry *Metis*, which signifieth Counsel, whereby they intend that Sovereignty is married to Counsel; the other in that which followeth, which was thus; they say after *Jupiter* was married to *Metis* she conceived by him, and was with Child; but *Jupiter* suffered her not to stay till she brought forth, but eat her up; whereby he became himself with Child, and was delivered of *Pallas* armed out of his Head; which monstrous Fable containeth a Secret of Empire, how Kings are to make Use of their Council of State; that first they ought to refer Matters unto them, which is the first Begetting or Impregnation; but when they are elaborate, moulded, and shaped, in the Womb of their Council, and grow ripe, and ready to be brought forth, that then they suffer not their Council to go through with the Resolution and Direction as if it depended on them, but take the Matter back into their own Hands, and make it appear 'to the World that the Decrees and final Directions (which, because they come forth with Prudence and Power, are resembled by *Pallas* armed.) proceeded from themselves, and not only from their Authority, but, the more to add Reputation to themselves, from their Head and Device. Thus far *Ld. Bacon*. What

to make of the Son whom *Jupiter* destroyed before his Birth I know not, unless Tyranny is shadowed in that Allegory, which often follows Powr, but was here quelled, before it could exert itself, by Wisdom or Reflection. *Milton* has judiciously applyed this Image of *Pallas* springing from the Head of *Jove* to *Sin* and *Satan* in the second Book of *Paradise lost*, where *Sin*, giving an Account of her Birth, thus speaks to *Satan*.

All on a sudden miserable Pain  
 Surpriz'd Thee, dim thine Eyes, and dizzy swum  
 In Darkness; while thy Head Flames thick and fast  
 Threw forth; till on the left Side, op'ning wide,  
 Likest to Thee in Shape and Count'nance bright,  
 Then shining heav'nly fair, a Goddess arm'd  
 Out of thy Head I sprung.

## 56.

1239 *The Offsprings of Jupiter and Themis.*

*Jupiter* and *Themis* are sayed to be the Parents of the *Hours*; the Meaning of which is, *Powr* and *Justice* bless the Land, or make the Seasons or Hours propitious, by laying down good  
 Laws

Laws which preserve Property and Peace. Some take *Eunomie*, *Dice*, and *Irene*, to be only poetical Names for the Hours or Seasons of the Year; but *Grævius* laughs at the Ignorance of such Interpreters, and proves, beyond Contradiction, they mean *Good Laws*, *Right*, and *Peace*; which is the literal Construction of the Names. He produces a Passage from *Pindar*, Olymp. 13, where they can be understood in no other Sense; the Words of the Poet, in *English*, are these. *Here Eunomia dwells with her Sisters, Dica the safe Foundation of Citys, and Irana endued with the same Manners with the other, the Disposers of Riches to Men, the golden Daughters of Themis good in Counsel.* We are to observe the Difference of the Names in *Hesiod* and *Pindar* is only from a Change of the Dialect in the latter. *Mombricius* has took the *Hours* in the same Sense:

*Dein Horas Themis, ediderat, Jovis altera conjunx,  
Justitiam, Legemq; bonam, Pacemq; virentem.*

The Poet before, makes the *Fates* spring from *Night*, a Mistake therefore must be in one Place; *Le Clerc* supposes it here; but I think they who are sayed to have our Destiny in their Power can have no Parents more properly attributed to them than *Jupiter* and *Themis*.

## 57.

- 1249 The *Graces*. *Aglaia* from ἀγλαός splendid; *Euphrosyne* signifies Joy; *Thalia* from θαλία Banquets. See Note 16.

## 58.

- 1254 *Persephone*, by the *Latins* called *Proserpina*, *Le Clerc* derives from the *Phœnician* Word *perisaphoun* in *English* hidden Fruit, which means the Fruit committed to the Earth: *Jove* therefore, whether we understand him as the supreme Being or physically the Air, is properly called the Father of *Persephone*, and *Ceres* her Mother. *Pluto* is the Heat in the Earth which contributes towards maturing the Fruits. Besides this Interpretation, a Story is told of *Ceres* a Queen of *Sicily*, whose Daughter was forced away by *Pluto*.

## 59.

- 1261 The *Muses*. *Grævius* makes one Inference from the *Muses* having Diadems of Gold on their Heads, which is that Luxury in Dress prevailed among the Antients. On this Occasion he uses the Words of *Ælian*, from his *Various History*, Book 1, Chap. 18; *Who can deny that the Women among the Antients abounded in Luxury?* For the *Muses* see Note 14, 17, and 18, and the *Discourse*, &c.

60. For

## 60.

1267. For *Latona* see Note 43. *Le Clerc* says *Phæbus Apollo* comes from the *Hebrew* *phe-bo-hapollen* having a wonderful Mouth; but we must take Notice that the Poet calls him only *Apollo* here. *Artemis*, whom the *Latins* call *Diana*, the same Critic derives from the *Phœnician* Words *Har* a Mountain and *thamab* admired. See *Works* and *Days*, Book 3, Note 4.

## 61.

1271. *Last Juno fills th' almighty Monarch's Arms.*

The Poet means by this that *Juno* was the last of Goddesses whom he took to his Bed, and whom he made his Wife; the rest were only Concubines. The Word *ἄρκις*, a Wife, our Author uses to none but *Juno*.

*Hebe*, the Goddess of Youth, is derived from the *Hebrew* Word *eb* to flourish, *Ἀρς*, in *Latin* *Mars*, from *Hari* which signifies a mountain Man: it is well known that the Seat of *Mars* was on the Mountains of *Thrace*. *Εὐαθυα*, or *Lucina*, is from *heilidia* she caused to bring forth; a proper Name for a Goddess who presides over human Births. *Le Clerc*.

The

The Meaning of this may be, that to the supreme Beings, or to Earth and Air, which are here *Jupiter* and *Juno*, we owe our Birth, our Bloom of Youth, and our Vigour or Maturity; which are denoted by *Lucina*, *Hebe*, and *Mars*.

## 62.

1279 *Vulcan*. The vulgar Reading of this Passage is this; nor is it in any Edition I have seen otherwise.

Ἡρῆ δ' Ἡφαιστον κλυτὸν ἐν φιλότῃι μιγείσα,  
Γένετο.

*Juno, joining in Love, brought forth the renowned Vulcan*. Than which Reading Nothing can be more absurd. This is a flagrant Instance of the Ignorance of the Transcribers; nor indeed are those free from Censure who have had the Care of the Press in the printed Editions. The very Words which follow point out the Mistake of ἐν φιλότῃι.

——— καὶ ζαμένῃσιν, καὶ ἡμισιν ᾧ ὠδαιοίτη.

*She used her utmost Endeavours, and contended with her Husband*. For what did she contend with her Husband? To bring forth without his Assistance as he did without her. Had the Poet intended to make *Vulcan* the Son of *Jupiter* and *Juno* he would have placed him in the List with *Hebe*, *Mars*, and *Lucina*; but instead of that he  
lets

lets the Birth of *Minerva*, tho he had given an Account of it before, intervene, that the Reason of the Resentment of *Juno* may immediately appear: let Us therefore read it ἐφιλότητι μιγῆσα, and the Sense will be this: *JUNO, without the Joys of Love, brought forth the renowned Vulcan, resolving to revenge herself on her Husband.* Thus *Tzetzes* and *Grævius* take it; and thus *Memoritus* has translated it:

*Sic quoque, nullius commixta Libidine, Juno  
Te Vulcanæ tulit.*

*Sic quoque* is here very proper, because it alludes to the preceding Lines of the Birth of *Minerva*. Η<sup>ο</sup>φαις, I believe, comes from ἀπῶ to burn, and from ἀΐς-ώ to destroy. I have another Reason which may possibly enforce this Reading, and which I have never met with. As *Vulcan* is called the God of Artificers in Metals he is rightly the Son of *Juno* only, who is sometimes physically took for the Earth.

## 63.

1284 *Triton* is feigned to be the Son of *Neptune* and *Amphitrite*, and by later Poets made the Trumpeter of *Neptune*. LE CLERC takes the Name from the *Chaldean* Word *retat* he fired up a Clamour.

Z

64 This

## 64.

- 1288 This Passage, where *Terror* and *Fear* are made the Sons of *Mars*, wants no Explanation; why *Harmonia* is the Daughter of him and *Venus* I know not, unless the Poet means that Beauty is sometimes the Reward of Courage.

## 65.

- 1296 *Maia* is one of the *Pleiades*; how she may be sayed to be the Daughter of *Atlas* see in the *Works and Days*, Book 2, Note 1. The Scholiast interprets *Hermes* being the Messenger of the Gods thus; the Herald of Heaven is that which brings divine Things to Light.

## 66.

- 1300 *Bacchus*. This Deity is sayed to be born of *Simele*, which Word *Le Clerc* derives from the *Phœnician tsmelab* which signifys a Virgin ripe for Man. The Greek Name of *Bacchus* is Διωνυσος which is litterally the Son of *Jove*; some have a different Derivation, but since this agrees with his Birth, according to the *Theogony*, it will be needless to seek any other. He is the God who presides over the Vintage, therefore, as all Pleasures are from God, he is justly derived from the same Source. See farther in the *Discourse* at the End.



## 67.

1304 *Hercules*. The Story of *Jupiter* possessing *Alcmene* in the Shape of her Husband *Amphytrion* is well known: he physically signifies Strength and Courage, which are from *Jove*.

## 68.

1306 *Vulcan* and *Aglaia* are here Husband and Wife; but *Venus* is made the Consort of *Vulcan* by other Authors. *Vulcan*, the God of Artificers in Fire, and *Aglaia*, one of the *Graces*, are properly joined, because by the Help of both all that is ornamental is brought to Perfection. *Vulcan* is called lame because Fire cannot subsist without Fuel. These two are brought together but no Children are born of them, which does not answer the Title of *the Generation of the Gods*, therefore improperly introduced in a Poem under that Title, as are the other Persons who meet and not propagate.

## 69.

1312 *Hercules* is married to *Hebe*, that is to eternal Youth; the Reward of great and glorious Actions.

## 70.

- 1318 *Circe*, as an Enchantress, is properly say'd to be a Daughter of the *Sun*; and *Medea*, for the same Reason, is justly derived from the same Source.

## 71.

- 1332 We are now come to the last Part of the Poem, where Goddesses submit to the Embraces of Mortals. How ridiculous would these Storys seem were they to be understood in the very Letter! Such therefore, (an Observation I have made before.) as remain obscure to Us we must conclude to have lost of their Explanation thro the Length of Time in which they have been handed down to Us. The Meeting of *Jason* and *Ceres* in *Crete* plainly signifies the Land being cultivated by that Hero; and *Plutus*, the God of Riches, being the Produce of their Loves, means the Fruits of his Labour and Industry.

## 72.

- 1340 *Cadmus* and *Harmonia* have doubtless some Relation to Persons in History. *Polydore*, the Scholiast says, was so called because the Gods distributed their Gifts at the Nuptials of his Parents.

## 73.

1347. These Verses of *Chrysaor* and *Callirhoe* are doubtless placed here by Mistake, since they were introduced before in a more proper Manner: here they are absurd, because *Chrysaor* and *Callirhoe* are not reckoned Mortals.

## 74.

1354 I believe *Memnon* and *Hemathion* were called, by the antient *Greeks*, Sons of *Aurora* because they were, of the Orientals which settled in *Greece*. *Memnon* was King of *Æthiopia* which Country is in the East from *Greece*. *Le Clerc*. *Tzetzes* tells Us *Macedon* was so called from *Hemathion*, who was slain by *Hercules*; but that does not agree with *Memnon* being slain by *Achilles*, because the Distance of Time betwixt *Hercules* and *Achilles* was too long; besides *Memnon* was slain in his Youth which encreases the Error in Point of Time. The Reason *Id. Bacon* gives for *Memnon* being the Son of *Aurora* is, that as he was a Youth whose Glorys were short lived he is properly sayed to be the Son of the Morning whose Beautys soon pass away. The same Remark perhaps may be applyed to *Hemathion* and *Phaethon*.

75. Many

## 75.

- 1366 Many Passages may be collected from which the *Argonauts* will appear to have been *Thessalian* Merchants, who sailed to *Colchis*; but, since *Hesiod* intended not to relate the Expedition it would be needless to give the History here. *Le Clerc*.

## 76.

- 1380 *Æacus*, *Achilles*, and *Æneas*, are Names well known in History, and seem to be mentioned only as the reported Sons of Goddeses by Mortals, without any physical View; which seems to be the End of introducing *Agrius*, *Latinus*, and other Names.

## 77.

- 1394 *Le Clerc* takes *Nausinous* to be the Inclination which *Ulysses* had to leave *Calypso*, and *Nausithous* the Ship in which he sailed from her; both Words indeed are expressive of such Meanings, but as many Persons have had Names from their Dispositions, Offices, or some particular Circumstance of their Lives, or Names given them significant of some Quality or Employment, yet not applicable to those who are so named, we are not certain whether these are designed as real Names or not.

78.

1403 *Let the bright Belles of Earth adorn  
the Verse.*

This concludes the *Theogony*, as the Poem now stands, from which it appears that the Poet wrote, or intended to write, of Women of Renown; but such a Work could not come under the Title of the *Theogony*; of which see farther in the fifth Section, of my *Discourse on the Writings of HESIOD*.

*The End of the Notes to the Theogony.*

O N

ON THE  
THEOLOGY *and* MYTHOLOGY  
OF THE  
*ANTIEN TS.*

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A  
DISCOURSE  
ON THE  
THEOLOGY *and* MYTHOLOGY  
OF THE  
ANTIENTS.

**I**N the following Discourse I shall confine Myself to the Theology, and Mythology, of the antient *Greeks*, shewing their Rise and Progress, with a View only to the *Theogony* of *Hesiod*, intending it but as an Appendix to the Notes.

The *Greeks* doubtless derived great Part of their Religion from the *Aegyptians*, and tho *Herodotus* tells Us, in one Place, *HESIOD*, with Homer,

## *A Discourse on the Theology*

*was the first who introduced a Theogony among the Grecians, and the first who gave Names to the Gods, yet he contradicts that Opinion in his second Book, where he says MELAMPUS seems to have learned the Storys of Bacchus from Cadmus and other Tyrians which came with him from Phœnicia to the Country now called Bœotia: he must therefore mean that Hesiod and Homer were the first who gave the Gods a poetical Dress, and who used them with more Freedom, in their Writings than preceding Authors.*

*Herodotus, Diodorus Siculus, and Pausanias, all mention Cadmus settling in Bœotia, and Ægyptian Colonys in other Parts of Greece; and Herodotus says almost all the Names of the Gods in Greece were from Ægypt; to enforce which I have translated the following Account from Diodorus Siculus.*

We learn from the *Ægyptians* that many by Nature mortal were honoured with Immortality for their Wisdom and Inventions which proved useful to Mankind, some of which were Kings of *Ægypt*; and to such they gave the Names of the celestial Deitys. Their first Prince was called *Ἡλιος* from the Planet of that Name the *Sun*. We are told that *Ἡφαιστος*, or *Vulcan*, was the Inventor of Fire, that is of the Use of it; for seeing a Tree on the Mountains blasted from  
Heaven,



Heaven, and the Wood burning, he received much Comfort from the Heat, being then Winter; from this he fired some combustible Matter, and preserved the Use of it afterwards to Men; for which Reason he was made Ruler of the People. After this *Chronos*, or *Saturn*, reigned, who married his Sister *Rhea*, of whom five Deitys were born, whose Names were *Osiris*, *Isis*, *Typhon*, *Apollo*, *Aphrodite*. *Osiris* is *Bacchus*, and *Isis* *Ceres* or *Demeter*. *Isis* was married to *Osiris*, and, after she shared the Dominion, made many Discoverys for the Benefit of Life; she found the Use of Corn, which grew before neglected in the Fields like other Herbs; and *Osiris* begun to cultivate the Fruit-trees. In Remembrance of these Persons annual Rites were decreed, which are now preserved; in the Time of Harvest they offer the first Fruits of the Corn to *Isis*, and invoke her. *Hermes* invented Letters, and the Lyre of three Chords; he first instituted divine Worship, and ordained Sacrifices to the Gods.

The same Historian proceeds to relate the Expedition of *Osiris*, who was accompanied by his Brother *Apollo* who is sayed to be the first that pointed out the Laurel. *Osiris* took great Delight in Music, for which Reason he carryed with him a Company of Musicians, among which were nine Virgins eminent for their Skill in singing, and in other

## *A Discourse on the Theology*

other Sciences, whom the *Greeks* call the *Muses*, and *Apollo* they stile their President. *Osiris* at his Return was deified, and afterwards murdered by his Brother *Typhon*, a turbulent and impious Man. *Isis* and her Son revenged themselves on *Typhon* and his Accomplices.

Thus far *Diodorus* in his first Book; and *Plutarch*, in his Treatise of *Isis* and *Osiris*, seems to think the *Greecian* Poets, in their Storys of *Jupiter* and the *Titans*, and of *Bacchus* and *Ceres*, indebted to the *Ægyptians*.

*Diodorus*, in his third Book, tells Us *Cadmus*, who was derived from *Ægypt*, brought Letters from *Phœnicia*, and *Linus* was the first among the *Greeks* who invented poetic Numbers and Melody, and who wrote an Account of the Actions of the first *Bacchus*; he had many Disciples, the most renowned of which were *Hercules*, *Thamyris*, and *Orpheus*. We are told by the same Author that *Orpheus*, who was let into the Theology of the *Ægyptians*, applyed the Generation of the *Osiris* of old to the then modern Times, and, being gratified by the *Cadmeans*, instituted new Rites. *Simele*, the Daughter of *Cadmus*, being deflowred, bore a Child of the same Likeness which they attributed to *Osiris* of *Ægypt*; *Orpheus*, who was admitted into the Mysterys of the Religion, endeavoured to veil her Shame by giving

ing out that *Simele* conceived by *Jove*, and brought forth *Bacchus*. Hence Men, partly thro Ignorance, and partly thro the Honour they had for *Orpheus*, and Confidence in him, were deceived.

From these Passages we learn that the Religion and Gods of *Ægypt* were, in Part, translated with the Colonys into *Greece*; but they continued not long without Innovations and Alterations. *Linus* first sung the Exploits of the first *Bacchus* or *Osiris*; he doubtless took all the poetical Liberty that he could with his Subject: *Orpheus* after him banished the first *Bacchus* from the Theology, and introduced the second with a Ly to conceal the Shame of a polluted Woman. In short all the Storys which were told in Honour of those *Ægyptians* who had deserved well of their Country were, with their Names, applyed to other Persons. Thus, according to the Historian, the divine *Orpheus* set out with Bribery, Flattery, and Delusion.

*Hesiod* begins his *Theogony* with the first Principle of the Heathen System, that *Chaos* was the Parent of all, and Heaven and Earth the Parents of all visible Things. That Heaven is the Father, says *Plutarch*, in his *Inquiry after God*, appears from his pouring down the Waters which have the spermatic Faculty, and Earth the Mother

ther because she brings forth. This, according to the Opinion of *Plutarch*, and many more, was the Origin of the Multiplicity of Gods; Men esteeming those Bodys in the Heavens and on the Earth, from which they received Benefit, the immediate Objects of their Gratitude and Adoration: the same were the Motives afterwards which induced them to pay divine Honours to mortal Men, as we see in the Account we have from *Diodorus*. The Design of the Poet was to give a Catalogue of those Deitys who were, in any Sense, esteemed as such in the Times in which he lived, whether fabulous, historical, or physical; but we must take Notice that even where a Story had Rise from Fable, or History, he seems to labour at reducing it to Nature; as in that of the *Muses*: what was before of mean Original, from nine Minstrels Slaves to a Prince, is rendered great by the Genius of the Poet.

I shall conclude, thinking it all that is farther necessary to be sayed, and particularly on the Mythology, with the following Translation from the Preface of *Ld. Bacon* to his *Wisdom of the Antients*.

I am not ignorant how incertain Fiction is and how liable to be wrested to this or that Sense; nor how prevalent Wit and Discourse are, so as ingeniously to supply such Meanings as were not thought

thought of originally: but let not the Follies and License of few lessen the Esteem due to Fables; for that would be prophane and bold, since Religion delights in such Veils and Shadows: but reflecting on human Wisdom, I ingenuously confess my real Opinion is, that Mystery and Allegory were from the Original intended in many Fables of the antient Poets: this appears apt and conspicuous to Me, whether ravished with a Veneration for Antiquity, or because I find such Coherence in the Similitude with the Things signified, in the very Texture of the Fable, and in the Propriety of the Names which are given to the Persons or Actors in the Fable: and no Man can positively deny that this was the Sense proposed from the Beginning, and industriously veiled in this Manner. How can the Conformity and Judgement of the Names be obscure to any? *Metis* being made the Wife of *Jove* plainly signifies Counsel. No one should be moved if he sometimes finds any Addition for the Sake of History, or by Way of Embellishment, or if Chronology should happen to be confounded, or if Part of one Fable should be transferred to another, and a new Allegory introduced; for these were all necessary and to be expected, seeing they are the Inventions of Men of different Ages, and who wrote to different Ends, some with a View to the Nature of Things, and other to civil Affairs.

We have another Sign, and that no small one, of this hidden Sense which we have been speaking of; which is, that some of these Fables are in the Narration, that is in themselves literally understood, so foolish and absurd, that they seem to proclaim a Parable at a Distance. Such as are probable may be feigned for Amusement, and in Imitation of History; but where no such Designs appear, but they seem to be what none would imagine or relate, they must be calculated for other Uses. What a Fiction is this! *Jove* took *Metis* for his Wife, and soon as he perceived her pregnant eat her, whence he himself conceived, and brought forth *Pallas* armed from his Head. Nothing can appear more monstrous, more like a Dream, and more out of the Course of thinking, than this Story in itself. What has a great Weight with Me is, that many of these Fables seem not to be invented by those who have related them, *Homer*, *Hesiod*, and other Writers; for were they the Fictions of that Age, and of those who delivered them down to Us, Nothing great and exalted, according to my Opinion, could be expected from such an Origin: but if any one will deliberate on this Subject attentively, these will appear to be delivered and related as what were before believed and received, and not as Tales then first invented and communicated; besides as they are told in different Manners by Authors of almost the same Times, they are easily

fyly perceived to be common, and derived from old memorial Tradition, and are various only from the additional Embellishments which diverse Writers have bestowed on them.

In old Times, when the Inventions of Men, and the Conclusions deduced from them, were new and uncommon, Fables, Parables, and Similes, of all Kinds abounded. As Hieroglyphics were more antient than Parables, Parables were more antient than Arguments. We shall close what we have here sayed with this Observation; the Wisdom of the Antients was either great or happy, great if these Figures were the Fruits of their Industry, and happy, if they looked no farther, that they have afforded Matter and Occasion so worthy Contemplation.

*The End of the Discourse.*

## P O S T S C R I P T.

I Cannot take my Leave of this Work without expressing my Gratitude to Mr. *Theobald* for his kind Assistance in it. Much may with Justice be sayed to the Advantage of that Gentleman, but his own Writings will be Testimonys of his Abilitys, when perhaps, this Profession of my Friendship for him, and of my Zeal for his Merit, shall be forgot.

Such Remarks as I have received from my Friends I have distinguished from my own, in Justice to those by whom I have been so obliged, lest, by a general Acknowledgement only, such Errors as I may have possibly committed, should, by the wrong Guess of some, be unjustly imputed to them.

*Thomas Cooke.*

*Feb. 15. 1728.*



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# Genealogical TABLE

TO THE

## THE OGONY

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| <i>From Chaos</i>            |              | <i>From Heaven and Earth</i> |              |
|------------------------------|--------------|------------------------------|--------------|
|                              | <i>Verse</i> |                              | <i>Verse</i> |
| Earth                        | 191          |                              |              |
| Hell                         | 194          | Ocean                        | 214          |
| Love                         | 196          | Cœus                         | 216          |
| Erebus                       | 202          | Creus                        | 217          |
| Night                        | 203          | Hyperion                     | 218          |
|                              |              | Japhet                       | 218          |
| <i>From Erebus and Night</i> |              | Thea                         | 219          |
|                              |              | Rhea                         | 219          |
| The Sky                      | 205          | Themis                       | 220          |
| Day                          | 205          | Mnemosyne                    | 221          |
|                              |              | Phoebe                       | 221          |
| <i>From Earth</i>            |              | Tethys                       | 222          |
|                              |              | Saturn                       | 223          |
| Heaven                       | 207          |                              |              |
| Hills                        | 210          |                              |              |
| Groves                       | 210          | The Cyclops {                | Brontes 227  |
| Sea                          | 213          |                              | Steropes 227 |
|                              |              |                              | Arges 227    |
|                              |              |                              | Cottus       |

|                                   | <i>Verse</i> |                              | <i>Verse</i> |
|-----------------------------------|--------------|------------------------------|--------------|
| Cottus                            | 237          | Murders                      | 351          |
| Gyges                             | 238          | Wars                         | 351          |
| Briareus                          | 238          | Slaughters                   | 351          |
|                                   |              | Deceits                      | 352          |
| <i>From the Blood of Heaven</i>   |              | Quarrels                     | 352          |
|                                   |              | Lys                          | 352          |
| Giants                            | 289          | License                      | 353          |
| The Furies                        | 290          | Losses                       | 354          |
| Wood-nymphs                       | 291          | Domestic Wounds              | 354          |
|                                   |              | Perjury                      | 355          |
| <i>From the Members of Heaven</i> |              |                              |              |
|                                   |              | <i>From Sea and Earth</i>    |              |
| Venus                             | 296          | Nereus                       | 357          |
|                                   |              | Thaumas                      | 363          |
| <i>From Night</i>                 |              | Phorcys                      | 364          |
| Destiny                           | 327          | Ceto                         | 364          |
| Fate                              | 327          | Eurybia                      | 365          |
| Death                             | 328          |                              |              |
| Sleep                             | 328          | <i>From Nereus and Doris</i> |              |
| Dreams                            | 328          |                              |              |
| Momus                             | 329          | Proto                        | 371          |
| Care                              | 330          | Eucrate                      | 371          |
| The Hesperides                    | 331          | Sao                          | 372          |
| Clotho                            | 335          | Amphitrite                   | 372          |
| Lachesis                          | 335          | Eudore                       | 373          |
| Atropos                           | 336          | Thetis                       | 373          |
| Nemesis                           | 345          | Galene                       | 373          |
| Fraud                             | 347          | Glauce                       | 374          |
| Loose Desire                      | 347          | Cymothoe                     | 374          |
| Old Age                           | 348          | Spio                         | 375          |
| Strife                            | 348          | Thoe                         | 375          |
|                                   |              | Thalia                       | 376          |
| <i>From Strife</i>                |              | Melite                       | 377          |
|                                   |              | Eulimene                     | 378          |
| Labour                            | 349          | Agave                        | 379          |
| Oblivion                          | 350          | Pasithea                     | 379          |
| Famine                            | 350          | Erato                        | 380          |
| Woes                              | 350          | Eunice                       | 380          |
| Combats                           | 351          | Dotc                         | 380          |
|                                   |              |                              | Proto        |

|                                 | <i>Verse</i> | <i>From Phorcys and Ceto</i>                | <i>Verse</i>                            |
|---------------------------------|--------------|---------------------------------------------|-----------------------------------------|
| Proto                           | 382          |                                             |                                         |
| Pherusa                         | 383          |                                             |                                         |
| Dunamene                        | 383          | The Graiæ                                   | 423                                     |
| Nisæa                           | 384          | Pephredo                                    | 426                                     |
| Actæa                           | 384          | Ceto                                        | 426                                     |
| Protomedia                      | 385          | Enyo                                        | 427                                     |
| Doris                           | 386          | The Gorgons {                               | Stheno 433<br>Medusa 433<br>Euryale 433 |
| Panope                          | 387          |                                             |                                         |
| Galatea                         | 388          |                                             |                                         |
| Hippothoe                       | 389          |                                             |                                         |
| Hipponoe                        | 390          | The Serpent, Guard of<br>the golden Fruit } | 518                                     |
| Cymodoce                        | 391          |                                             |                                         |
| Cymatolege                      | 392          |                                             |                                         |
| Cumo                            | 395          | <i>From the Blood of Medusa</i>             |                                         |
| Heione                          | 395          |                                             |                                         |
| Halimed                         | 395          | Chrysaor                                    | 445                                     |
| Glaucanome                      | 397          | Pegasus                                     | 446                                     |
| Pontoporea                      | 398          |                                             |                                         |
| Liagore                         | 398          | <i>From Chrysaor and Callirhoe</i>          |                                         |
| Evagore                         | 399          |                                             |                                         |
| Laomedea                        | 399          | Geryon                                      | 456                                     |
| Polynome                        | 400          | Echidna                                     | 468                                     |
| Autonoe                         | 401          |                                             |                                         |
| Lyfianassa                      | 401          | <i>From Typhaon and Echidna</i>             |                                         |
| Evarne                          | 403          |                                             |                                         |
| Pfamathe                        | 405          | Orthus                                      | 482                                     |
| Menippe                         | 406          | Cerberus                                    | 485                                     |
| Neso                            | 407          | Hydra                                       | 489                                     |
| Eupompe                         | 407          | Chimœra                                     | 497                                     |
| Themisto                        | 408          |                                             |                                         |
| Pronoe                          | 408          | <i>From Orthus and Chimœra</i>              |                                         |
| Nemertes                        | 409          |                                             |                                         |
|                                 |              | Sphinx                                      | 508                                     |
|                                 |              | The Nemean Lyon                             | 510                                     |
| <i>From Thaumas and Electre</i> |              | <i>From Ocean and Tethys</i>                |                                         |
| Iris                            | 417          | <i>Sons</i>                                 |                                         |
| The Harpys {                    | Aello        | Nile                                        | 522                                     |
|                                 | Ocypete      | Alpheus                                     | 523                                     |
|                                 |              | Eridanus                                    |                                         |

*The* TABLE.

|            | <i>Verse</i> |                               | <i>Verse</i> |
|------------|--------------|-------------------------------|--------------|
| Eridanus   | 523          | Pasithoe                      | 553          |
| Strymon    | 525          | Plexaure                      | 554          |
| Mœander    | 525          | Galaxaure                     | 554          |
| Ister      | 525          | Dion                          | 555          |
| Phasis     | 526          | Molobofis                     | 556          |
| Rhesus     | 527          | Thoe                          | 556          |
| Achelous   | 528          | Polydora                      | 557          |
| Nessus     | 529          | Circes                        | 558          |
| Rhodus     | 529          | Pluto                         | 559          |
| Haliacmon  | 530          | Perseis                       | 560          |
| Heptaporus | 530          | Xanthe                        | 560          |
| Granic     | 531          | Janira                        | 561          |
| Æsopus     | 531          | Acaste                        | 561          |
| Hermus     | 532          | Menestho                      | 562          |
| Simois     | 532          | Europa                        | 562          |
| Peneus     | 533          | Metis                         | 563          |
| Caic       | 533          | Petroea                       | 563          |
| Sangarius  | 535          | Crisie                        | 564          |
| Ladon      | 535          | Asia                          | 564          |
| Parthenius | 536          | Calypso                       | 565          |
| Evenus     | 536          | Teletho                       | 566          |
| Ardeus     | 537          | Eurynome                      | 566          |
| Scamander  | 538          | Eudore                        | 567          |
|            |              | Tyche                         | 567          |
|            |              | Ocyroe                        | 567          |
|            |              | Amphiro                       | 568          |
|            |              | Styx                          | 569          |
|            |              | <i>From Hyperion and Thia</i> |              |
|            |              | <i>The Sun</i>                | 581          |
|            |              | <i>The Moon</i>               | 582          |
|            |              | <i>Aurora</i>                 | 583          |
|            |              | <i>From Creus and Eurybia</i> |              |
|            |              | <i>Astræus</i>                | 586          |
|            |              | <i>Perfes</i>                 | 587          |
|            |              | <i>Pallas</i>                 | 588          |
|            |              | <i>From</i>                   |              |

*Daughters*

Pitho

546

Admete

546

Ianthé

547

Electra

547

Doris

548

Prymno

548

Urania

549

Hippo

550

Clymene

550

Rodia

551

Zeuxo

552

Calliroe

552

Clytie

553

Idya

553

# The TABLE.

201

| <i>From Astræus and Aurora</i>  |              | <i>From all the Gods</i>                                       |              |
|---------------------------------|--------------|----------------------------------------------------------------|--------------|
|                                 | <i>Verse</i> |                                                                | <i>Verse</i> |
| Winds { West                    | 590          | Pandora                                                        | 850          |
| { South                         | 590          | <i>From Tartarus and Earth</i>                                 |              |
| { North                         | 590          |                                                                |              |
| Lucifer                         | 591          | Typhœus                                                        | 1136         |
| The Stars                       | 592          | <i>From Typhœus</i>                                            |              |
| <i>From Pallas and Styx.</i>    |              | The pernicious Winds                                           | 1195         |
| Zeal                            | 595          | <i>From Jove and Themis</i>                                    |              |
| Victory                         | 595          |                                                                |              |
| Valour                          | 596          | The Hours { Economic 1240<br>{ Dica 1240<br>{ Irene 1240       |              |
| Might                           | 596          |                                                                |              |
| <i>From Coeus and Phœbe</i>     |              |                                                                |              |
| Latona                          | 627          | The Fates { Clotho 1245<br>{ Lachesis 1245<br>{ Atropos 1246   |              |
| Asteria                         | 631          |                                                                |              |
| <i>From Perseus and Asteria</i> |              |                                                                |              |
| Hecate                          | 633          | <i>From Jove and Eurynome</i>                                  |              |
| <i>From Saturn and Rhea</i>     |              | The Graces { Aglaia 1251<br>{ Euphrosyne 1251<br>{ Thalia 1252 |              |
| Vesta                           | 695          |                                                                |              |
| Ceres                           | 695          |                                                                |              |
| Juno                            | 695          | <i>From Jove and Ceres</i>                                     |              |
| Pluto                           | 696          |                                                                |              |
| Neptune                         | 699          | Persephone                                                     | 1257         |
| Jove                            | 700          | <i>From Jove and Mnemosyne</i>                                 |              |
| <i>From Japhet and Clymene</i>  |              |                                                                |              |
| Atlas                           | 772          | The Muses 1263                                                 |              |
| Menoetius                       | 773          |                                                                |              |
| Prometheus                      | 774          |                                                                |              |
| Epimetheus                      | 775          | Clio                                                           | 119          |
|                                 | C            |                                                                | Mel-         |

## The TABLE.

|                             |              |                          |               |
|-----------------------------|--------------|--------------------------|---------------|
| Melpomene                   | Verse<br>120 | From Jove and Maia       |               |
| Euterpe                     | 120          |                          |               |
| Terpsichore                 | 121          | Hermes                   | Verse<br>1298 |
| Erato                       | 122          |                          |               |
| Thalia                      | 123          |                          |               |
| Polymnia                    | 123          | From Jove and Simele     |               |
| Urania                      | 124          |                          |               |
| Calliope                    | 124          | Bacchus                  | 1301          |
| From Jove and Latona        |              |                          |               |
| Apollo                      | 1269         | From Jove and Alcmene    |               |
| Artemis                     | 1270         | Hercules                 | 1304          |
| From Jove and Juno          |              |                          |               |
| Lucina                      | 1273         | From the Sun and Perseis |               |
| Mars                        | 1273         | Circe                    | 1319          |
| Hebe                        | 1273         | Æetes                    | 1319          |
| From the Head of Jove       |              |                          |               |
| Minerva                     | 1275         | From Æetes and Idya      |               |
|                             |              | Medea                    | 1322          |
| From Juno                   |              |                          |               |
| Vulcan                      | 1281         | From Jason and Ceres     |               |
|                             |              | Plutus                   | 1336          |
| From Neptune and Amphitrite |              |                          |               |
| Triton                      | 1284         | From Cadmus and Harmonia |               |
| From Mars and Venus         |              | Ino                      | 1342          |
|                             |              | Simele                   | 1342          |
|                             |              | Agave                    | 1342          |
| Terror                      | 1289         | Autonoe                  | 1343          |
| Fear                        | 1289         | Polydore                 | 1345          |
| Harmonia                    | 1294         |                          |               |

From

| <i>From Tithonus and Aurora</i> |              | <i>From Peleus and Thetis</i>   |              |
|---------------------------------|--------------|---------------------------------|--------------|
|                                 | <i>Verse</i> |                                 | <i>Verse</i> |
| Hemathion                       | 1356         | Achilles                        | 1382         |
| Memnon                          | 1356         |                                 |              |
| <i>From Cephalus and Aurora</i> |              | <i>From Anchises and Venus</i>  |              |
| Phaethon                        | 1359         | Æneas                           | 1387         |
| <i>From Jason and Medea</i>     |              | <i>From Ulysses and Circe</i>   |              |
| Medeus                          | 1377         | Agrius                          | 1390         |
|                                 |              | Latinus                         | 1390         |
| <i>From Æacus and Psamathe</i>  |              | <i>From Ulysses and Calypso</i> |              |
| Phocus                          | 1380         | Naufithous                      | 1395         |
|                                 |              | Naufinous                       | 1395         |

*The End of the Theogony.*

## *Errors of the Press.*

Verse 344 for *the* read *they*. Verse 452 for *Thunder* read *Light'ning*. Verse 456 for *Gorgon* read *Geryon*. Verse 1390 for *Agriion* read *Agrius*. Note 22 for 1901 read 190. Note 46 for *ἱερίης* read *ἱερίης*.

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*The End of the second Volume.*

